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LETTERS TO GOD'S EYE

JOHN STOJKO

LETTERS TO GOD'S EYE

by John Stojko

In this book the author, John Stojko, first investigates the language history and then postulates a theory of Slavic language and written history. He assumed that the Slavs lived in the same place from day one, and never migrated. His basis for this is: while bordering with the Greek and Roman empires—which changed their language with such a skill that even present-day linguistic science is far behind—the Slavs, in spite of the fact that they decided to divide, were not smart enough to learn the method and continue to speak in many national languages derived from a common Slavic language. Therefore, they were not smart enough to participate in the classical theory of migration. But the Slavs were not the only ones in the world. The Negro lived in Africa and never migrated. The Arab lived in one place for many thousand years. The Chinese and Hindu lived side by side and never exchanged territory with each other.

Upon presenting his argument for his theory, the author decided to prove it. He found out that there is a Voynich manuscript that has not yet been deciphered. He obtained microfilm copy of the whole Voynich manuscript from Yale University and applied his theory just by assuming that it was written by Slavs. The result of his decipherment, together with the cipher of the Voynich manuscript and English equivalent, is given in this book for the first time in the world.

Letters to God's Eye is a detailed and fascinating treatise on a historical mystery of

(continued on back flap)



LETTERS TO GOD'S EYE

*The Voynich Manuscript
for the First Time Deciphered
and Translated Into English.*

by John Stojko

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AUTHOR'S NOTE

No attempt was made to translate "The Voynich Manuscript" into idiomatic English. The literal translation may at times be confusing to the English reader, but the authenticity of the original words has been preserved.

"The Brazil Stone, Old Mystery Starts a New Fight" by Barbara Ford is reprinted by permission from *Science Digest*. Copyright © 1973 the Hearst Corporation. All rights reserved.

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NARODNA VOLYA
SCRENTON, PA.

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LETTERS TO GOD'S EYE

I

INQUEST INTO THE PAST

There were many civilizations in the past that cherished glorious history, but for unknown reasons, they forgot not only their writing but also their languages. Archeologists all over the world are digging for more, and in many more places for that which was. The linguists are busy deciphering the forgotten writings of past civilizations. Every time a new writing is discovered, either by chance or design, one more new language is created, or if the language is known, no one speaks it.

I was always interested in unknown languages. My interest was not so much in the skill of deciphering, but in knowing the past of the people who had done the writing and where it originated. I was curious as to why the nations that reached such a great level of civilization in the past suddenly decided to forget not only their writings but their language, spoken for many thousands of years. It is understandable that many of them were overrun by other nations. However, I fail to grasp the understanding of how the conquerors managed to destroy their language without destroying the people who spoke the language.

In spite of the tremendous advances in linguistic knowledge made over the past two hundred years, present-day science still lacks the knowledge used by many nations in the past to study the languages. Anyone who has ever studied a language other than his own knows how hard he must study to learn it. I know.

To me, any tongue, even native, is a difficult subject to master. I began to wonder in dismay. *Why, at present, do we not use the skill of past civilizations to teach languages?* After all, in the past, not only the individual was affected by the language that he had to learn, but the entire nation was affected as well.

History teaches us that many nations in the past changed their languages, spoken for millennia, almost within the life span of an individual, to a completely new language never spoken before by anyone in the world. All I can do is glorify the people of the past whose capability allowed them to develop such a skill.

Such an example was the Latin language, spoken by the Romans. The old inscriptions show that Latin was a written language in the sixth century B.C. According to historical data, the Roman Empire was in existence from 500 B.C. to about A.D. 500. For how many centuries before the sixth century B.C. the Latin language was in use no one knows. It seems to me that if Latin were in use for 1,000 years or more, it is enough time for the language to take firm roots within the Roman Empire; or at least in the territorial limits of present-day Italy. In 1,000 years of self-governing, they developed pride in being Romans and in their Latin language. Roman literature and laws have been studied all over the world to the present time. The ruins of their past speak of their achievements, so that there is no need to glorify it here.

The Latin language spoken by the Romans did not vanish; it is taught by many schools in the world. In the past, the language was used in all Roman Catholic churches and schools all over Europe. At one time, it was considered that if one did not know Latin, then he knew nothing at all. Yes, one had to know the Latin language to be considered educated.

In spite of the fact that the Latin language was continuously used in schools and churches, the native Italian people, who spoke the language for a thousand years or more, decided to change the language to a completely different one. Why? Why did they decide to change the language of their forefathers? Who invented the new language for them, and who reeducated them?

All over Europe, there was honor and respect for the person who spoke and wrote in Latin; the Romans decided to change their name and their language. Even that is not so much a puzzle as how the change took place, a change with such impact that even in the most remote part of Italy no one speaks Latin as the native tongue. Today, even in Italy, Latin is considered a special language, taught only when required. What method was used to teach this new language to the whole Roman nation simultaneously and under such adverse conditions? Where did they get all the teachers and all the dictionaries?

If you stop and think about it, you will agree that, out of all the glorious Roman history, its greatest achievement was the introduction of this new method to teach language. The method used to change this national language was so advanced that in spite of the fact that all church services were conducted in Latin, the native tongue, and that all schools in Italy and the rest of Europe were teaching Latin, the Romans easily reeducated themselves and stopped speaking and writing in a native tongue spoken for more than 1,000 years.

To show what my questions are all about, let us take a hypothetical problem. Let's say that the people of the United States decided to change their English language to some other language not yet known or used anywhere in the world. If they used the same techniques that were used by the Romans, then, in spite of the fact that English was taught to school children, and all books were printed in English and that the church and government were using the English language, within 100 years, no one would speak English even in the most remote parts of the United States. You probably think this to be impossible, and so it seems, but history teaches us differently. Many nations in the past have changed their language with ease. If that is not an achievement, then what is?

The Romans were not the only people to change their language. A few hundred years before, the Greeks changed their language from classical Greek to modern Greek. Again, the change took place while the school children were taught classical Greek; all church services and government were using classical

Greek. Nevertheless, classical Greek vanished even in the remotest parts of Greece. Greece today speaks only in the modern Greek language. Classical Greek has vanished.

One may present the argument that Latin in present-day Italy was used only for 1,000 years by the people of imperial Roma and, hence, was not well rooted throughout the rest of Italy. As for the classical Greek language, the argument is not valid. Greece was a nation thousands of years before any nation, including the Roman, was known in Europe. After all, nations are nations because of their language, nations in the American continent excluded. No one can deny that Greece was and is a nation. For at least 3,000 years, the Greeks used one language; then, without reason or historical explanation, they decided to change to a different language, the modern Greek. Why? So many books on a multitude of subjects were written before and after the Christian era in the classical Greek language. Even the New Testament of the Bible is written in classical Greek. The European linguistic and philosophical theories originated in Greece and are written in classical Greek. Their achievement through at least 3,000 years before the language change took place is written in classical Greek. There are thousands of books written in different languages about the history and achievements of Greece. The glorious past of Greece has impressed and is still impressing millions who study Greek achievements. Every time some new scientific find is discovered, it is named in classical Greek or Latin, showing respect to these ancients for their achievement in languages and writings. But this glorious past did not impress the Greeks, for after 3,000 years of using classical Greek, they decided to change it to a new one, now known as modern Greek.

I continuously searched the historical past of Greece, but in vain. I could not find the force that motivated the change. To me, it is illogical to forsake a language spoken for 3,000 years to a newly invented one. The only logical explanation I can accept is this; the Greeks never have forsaken their language but continue to speak it to this day. Classical Greek was not their native language but invented by a group of people outside their land. When this group of outsiders died, classical Greek died

with them. That may be why, even in the most remote parts of Greece, no one speaks the language that was never really spoken by Greeks. However the logic of this explanation becomes illogical when one reads the ancient history of Greece.

There remain many questions to be asked; but these will probably never be answered. The past will remain dark. Just the same, I will share with you a few of the questions that come to my mind. I feel the questions are logical even if there is no answer to the inquiry.

From the time of Alexander the Macedonian to the present time, there were Macedonians living in Greece. I was very surprised to learn that, at the present time, the Macedonians who live among the Greeks continue to speak the same Macedonian language spoken at the time of Alexander the Macedonia. Greek history refers to Macedonians as barbarians. One can not assume otherwise; history is correct. In spite of the superior Greek method used to reeducate their own people to a new language so successfully that even in the most remote parts of Greece no one speaks classical Greek, the Macedonians, however, continue to speak their own old language. How is this possible? The ancestors of Macedonians living among Greeks when the Greeks were in the process of changing their 3,000-year-old language were not able to learn a new language or forget the old one, as the Greeks did. Why? Was the method of language change invented only for the Greeks and not for the Macedonians? Were the Macedonians stupid? Is that why Greek historians call them barbarians? Who are they?

To answer this question, let's take a brief look into the past at the time of Alexander the Great, the Macedonian, and do some inquiring and reasoning.

Philip II of Macedonia conquered Grece. Obviously, he was regarded by the Greeks as an enemy and, consequently, in 336 B.C., he was assassinated. The Greeks, however, could not manage to liberate themselves and remained under Macedonian occupation. With Philip II dead, his son, Alexander, became the head of the Macedonian government and Greece. According to history, under Macedonian occupation, Greece reached her "age

of golden existence.” How is this possible? According to Greek history, the Macedonians of that time were barbarians. Even at present, barbarians conquer for the gain of their country but not for the improvement of the conquered country. If so, how was it possible for Greece to reach her “age of golden existence” under barbarian occupation? Has the world turned upside down? Let’s examine some modern history for a parallel clarification of what I mean.

Germany lost the war, was divided and occupied by two different systems of government. Presently, the divided Germany is known as East Germany and West Germany. West Germany was occupied by democratic governments and East Germany by a Communist government. For the Germans, both types of occupational forces were the enemy, and only future history will record the outcome of the occupation. It does not matter how it will be recorded; one fact will remain as the basic truth. Under American influence, West Germany reached her “golden age.” When American armed forces occupied part of Germany, they brought and introduced to the Germans the system that the Americans have at home. Under the direction of democratic occupational forces, the West Germans had no choice but to yield to the American democratic system and, hence, to the way of life that comes with it. The system enabled West Germany to develop an economy and democracy she had not enjoyed before. The very same thing happened to Japan.

Now let’s look at East Germany. East Germany simultaneously reached its lowest point in existence. Why? Because the Communist occupational forces do not have democracy for themselves; therefore, they brought with them what they had at home. Misery, repression, and fear. What else could they bring?

Now let me return to Greece under Macedonian occupation. It does not matter what Greek history tells us; the facts remain the same. To occupy any territory, there is a need for a governing body to give direction, as well as an occupying army, from private to general. If the Macedonians had a barbaric government, then the people in Macedonia and in Greece would have just that. But Greek history teaches us that Greece reached its

“age of golden existence” under Macedonian occupation. Therefore, the occupying forces had to have something better to give to the Greeks. The behavior and the result of totalitarian and democratic governments have not changed since day one. What is true now had to be true for the past. This does not surprise me. What does surprise me is that, according to Greek history, the Macedonians were barbarians and obviously could not write. Even Alexander, who was proud to be Macedonian, did not introduce writing to Macedonia. After all, it was his to use, even to destroy the Greek writings and substitute the writing in the Macedonian language. He did none of that. He made sure that Greek history would record his name and whose leader he was. Thus, history written in classical Greek recorded his name; Alexander, the Great, the Macedonian.

Where the truth is I do not know. But common sense tells me history is in error when first it says Macedonians were barbarians and, on the other hand, states that, under the barbarian government, Greece reached the “age of golden existence.” I do not think the world has changed that much. The Greeks yielded to the Macedonian system and later even fought at the side of the Macedonians. If the United States were involved in military confrontation today, one can be assured that Japan and West Germany would fight side by side with Americans but not with Communist countries.

If we accept historical fact as true, then the following must be true. The Macedonians had better standards of living and democracy than the Greeks had before Macedonian occupation. If this were not true, Greece would have regressed rather than reached her “golden age” under the Macedonians. Macedonians without the ability to write could not have developed such a system and standard of living. I can not conceive of how Macedonians could have maintained law and order in their homeland or in Greece without the ability to communicate in some type of writing. This is my own opinion. However, the Macedonians left no written record from the time of Alexander the Great of Macedonia. Everything we have learned about Macedonia is from classical Greek writings. Why not from Macedonian writ-

ings? What happened in the past that nothing has survived? Were the writings of the Macedonians destroyed? For what reason?

I do not believe that any barbarian government is capable of organizing a system to direct a conquered nation to a "golden age." Therefore, I become determined to find the writings of the pre-Christian Macedonians. In time, this search become my hobby. I read about the past and, with time of my own, learned how to decipher.

To understand the past, I had to find out who the Macedonians are. The Encyclopaedia Britannica says that the Macedonians are of Slavic origin. The Macedonians, whether living in Greece or Bulgaria, continue to speak their own language, derived from a common Slavic language. Common Slavic language should be understood to be the language spoken by all Slavs before they divided into nations. Thus, the Macedonian language, like any other Slavic language, is closely related to the following national languages; Bulgarian, Croatian, Czech, Byelorussian, Polish, Russian, Slovak, Slovenian, Serbian, and Ukrainian.

The languages of these nations are so closely related that in everyday conversation they can understand each other without an interpreter. Technical language is excluded. The history of the Slavs is very dim. According to history, the Slavs began to divide around the 9th century A.D. They came to Europe around the sixth century A.D. The latest historical and archeological discoveries move this arrival to a much earlier date, the date changing depending on who wrote the book. I am not concerned with when they arrived. I will take the ninth century as the time when the Slavs divided and use this for my discussion. This date is indeed acceptable to all Slavic nations because their history shows that Slavs and Slavic states did not exist prior to that date.

In spite of history recording the ninth century A.D. as the time of Slavic division, the Greek history written in Classical Greek tells us differently. The state of Macedonia existed at least 350 years B.C. At that time, the state of Macedonia was well known, with a language of its own. This Macedonian language was derived from the common Slavic language, as were the other

languages presently known among Slavic nations. This shows that the division of Slavic people must have taken place before the fourth century B.C., not the ninth century A.D.

If this is not true, then Macedonians would not be known as Macedonians, but by another name from a larger subdivision of the Slavs. Because they were known as Macedonians in the fourth century B.C., it means the Macedonian language differed from other Slavic nations about as much as it differs today.

This discussion shows that as long as a people live, the language lives. More than 2,500 years ago, Macedonia was a separate nation, had their separate language, and, from that time on, have not been under any Slavic domination, and continue to use the same Slavic language that today can be understood by any Slav when he gives his attentive ear.

If history is correct, one can draw the conclusion that 2,500 years is not enough time for a nation to lose its common language origin. If so, then how many years were they living together to form a nucleus for the commonality? Presuming it was then as it is today, each Slavic nation deliberately changing its language from another Slavic language to preserve national identity. For more than 2,500 years, each nation tried to keep its language different from all the others, with small success. To this day, the languages are closely related to each other.

Why did the Slavs choose the route that produces minimal success? For millennia, the Slavs lived in the area between Greece and Italy. Why, then, did they not use the method of teaching and inventing a new language as the Greeks had done? This part of Slavic history remains dark.

I made the statement above that the Slavs lived for millennia around Greece. This statement is contradictory to scientifically accepted history, which says that the Slavs migrated to Europe around 600 B.C and occupied territory probably vacated by other people. History, however, does not tell us where the Slavs came from; therefore, it is difficult for me to believe in the migration theory. The Slavs chose to divide and form different nations, but they were not smart enough to invent different language as the Greeks or Romans did. From that day to the present, they

have continued to use language derived from common Slavic, which was formed and homogenized many thousands of years ago.

I do not believe the Slavs to have been smart enough to participate in the classical theory of migration as it is portrayed in history. But history also shows that the Slavs were not the only people who were not smart or refused to participate in the classical theory of migration. The African people continue to live where they have lived for centuries. They moved only when forced to. Most of the movement was on an individual basis, not a whole nation. The Arab nations did the same. The Hindu and Chinese, living side by side for so many centuries, never migrated to or from where they are today.

Therefore, I believe the Slavs have always lived where they are today. Any other place that is discovered or will be discovered showing their onetime presence is probably due to nothing more than a military venture of some far misty past.

II

SEARCH FOR SLAVIC WRITING

The search for Slavic writings from the pre-Christian era was quite disappointing. All recorded evidence shows the Slavs were incapable of writing until they accepted Christianity. As previously discussed, my analysis and reasoning of this historical data suggest otherwise. I decided to attempt deciphering any undeciphered or as yet unfinalized writing by assuming that my theory of Slavic language and written history to be correct.

A story of such writing was published by *Science Digest*, April 1973, page 57, by Barbara Ford. The title of the article was "The Brazil Stone, Old Mystery Starts a New Fight." In the article, Barbara Ford described renewed interest in the inscription found on the stone in 1872 in Brazil. According to the article, the writing was inscribed by Phoenician sailors two thousand years ago.

Initially, I was disappointed that the writing was found in South America and not in Europe, or a place near Europe. Thousands of questions turned around in my head. I could think of no historical facts or logical reasons to substantiate this writing as the one I am looking for. After all, two thousands years ago, only one Slavic nation was known, Macedonia. The rest of the Slavic nations did not exist. There is no record to show that Alexander the Great of Macedonia ventured across the sea to South America. History shows he chose Africa and Asia to make a name for himself.

Well, I left the article on my desk in disappointment. I felt I had made an unreasonable promise to myself, but every time I approached my desk, the article was there staring at me. I was afraid to tackle an unjustifiable problem.

One day, I was sitting at my desk staring at the unknown ciphers. I began to think. Each undeciphered writing has two unknowns, language and cipher. If I am correct, then I have only one unknown, the cipher. In my mind I simplified the problem to one unknown. I decided to try to solve the problem.

In a few weeks, I was able to decipher the eight line text. I was surprised because the language is Slavic but not Macedonian. The language is the same as that in the Voynich manuscript; the difference is the cipher and subject matter.

The eight-line sample of writing is not sufficient to make a statement about historical facts; therefore, I decided not to publish my decipherment. I also had my doubts about the origin of the stone. I do not think the stone was written on in South America but was brought to South America by unknown persons.

The reason I so believe is this: the writing was intended to be a poem written by a soldier whose main force was destroyed. He and the remnants of this armed force were hiding in the forest from their enemy and local population. No such military expedition in history is known before Columbus.

Whether the writing is genuine or not does not matter to me. What matters is this: the deciphered writing shows it to be of Phoenician origin, on the one hand, and my version shows it to be of Slavic, on the other hand. It was just this difference that I sought. This difference led to another reality. Everything that is written and regarded as Phoenician in origin can also be deciphered and read in the Slavic language, and vice versa. The meaning of the writing in Phoenician and Slavic is much different. I hope to spend more time in the future studying this difference.

I was working on my hobby (decipherment) one evening when my wife brought me the NATIONAL ENQUIRER. There was an article written by Granville Toogood entitled "The Mysterious Book No One Can Read." Below the title was written

“Unknown Language Defies Code Experts for Centuries.” Reading the article, I learned that a manuscript was discovered by Wilferd Voynich in 1912. It was found among a collection of books and manuscripts at the Jesuit School of Mondragone in Frascati, Italy. The collection had once been the property of the princely house of Parma.

Attached to this particular manuscript was an ancient faded letter dated August 19, 1666, written by Joannes Marcus Marci, rector of the University of Prague, Czechoslovakia. He had sent the manuscript to his former teacher, a Jesuit scholar.

The scholar, Athanasius Kircher, was a code expert living in Rome. Almost three centuries later, rare book dealer Voynich brought the manuscript to the United States. He offered copies to anyone who wanted to attempt to break the mystery. All the attempts to decipher the book failed.

When Voynich died, the book was sold to another rare book dealer, Hans Kraus. Kraus tried to sell the book for \$160,000, but there were no buyers. As a result, he donated the book to the Yale University Rare Book and Manuscript Library.

I wrote to Yale asking if there was any possibility to obtain a copy of this manuscript. In August 1975, I was in possession of the entire manuscript in positive microfilm. However, this time I had to pay for the copy.

The day I received the microfilm, I went to the library and examined each page of the manuscript. I saw many weird flowers and pictures in the manuscript I could not understand.

By November of 1975, I was able to read and understand why the pictures of flowers and other vegetation were painted as though they were out of this world. Actually, they were intended to be distorted and weird looking. The pictures of flowers were painted on the letters because they were directed to a man and his mother who pretended to be gods.

I wrote again to Yale, asking for permission to publish the manuscript, and enclosed a sample of a randomly chosen paragraph as a sample of my translation. In this sample, I had made an error. The error was that all Slavic names have a meaning; thus, I translated a name as a word.

By the end of December 1975, I received permission to publish a few pages from this manuscript. Because it is my hobby, the time available to translate and write the book is limited by other demands for supporting my family. That is why it took me so long to publish the contents of a few pages and disclose the cipher and method of approach.

I chose the title for my book from the contents of the manuscript. Thus, I chose to title my book *Letters to God's Eye*.

III

THE CIPHER

The Voynich manuscript, like the Old Testament and many ancient writings, is written in an alphabet that has only consonants, the vowels have to be added by the reader. Such a writing is very difficult to read. Those who had a chance to read the Old Testament in Hebrew will understand the problem. To demonstrate the problem, to those who never had experience in decoding ancient writing, let's take the English word "tape."

The word "tape" is written in an alphabet consisting of consonants only, as "tp." If the written word is given by itself, the decoder would decode the two-letter word "tp" as; type, top, atop, tope, tip, tap, tape, or even tepee. Obviously, the writer of the ancient documents did not intend to have so many meanings for the single word "tp." To him, it was clear what meanings the word "tp" should have. So it was probably for the reader. But the skill of reading such writings is lost, and the present-day decoder does not have any choice but to list all the possible meanings of the two-letter word. However, if the word "tp" is in the sentence, it is much easier to define the meaning because the whole sentence dictates what meanings the word "tp" should have.

The Voynich manuscript is written in the language of "Rus." The name "Rus" is a former name of present-day Ukraine. At that time, people of "Rus" (rus'ins) had no problem of reading

correctly what was written. But, today, as is shown above, it is a different story. The knowhow is now lost. We are in the habit of reading and writing using alphabets consisting of consonants and vowels. There is no need to add vowels; they are there. Therefore, to read words written in consonants only presents a problem.

But the people of that time had no problem correctly reading what had been written because in few places in the Voynich manuscript, it states that Baby God (Bozia) does not write correctly. To me, only the consonants were there. What he (Ora) probably meant was this; in the manuscript, there is a small variation of the same letter. The variation is not due to the handwriting of a different person, but to indicate how the syllable should be read. Of course, this manuscript was written not by one person but by many, and all of them followed the rule.

Even today, in all Slavic languages, there is either a sign in the form of a letter or just a dot or dash that flags the difference in pronunciation of the word. The letters in the Vounich manuscript follow the same rule but in a different way. The letters are twisted differently. To avoid confusion in presentation of different sounds (let's say soft and hard pronouncement) of the same letter, I give only the basic sound of letter, the hard pronunciation.

In addition to letters, I found ten ciphers that did not fit anywhere. That is, I could not obtain proper meaning when any of the ten ciphers were used as letters. Soon I relized that the ten ciphers are numbers. To the best of my ability. I decoded ten ciphers as numbers representing 0 through 9.












The numbers 1 and 2 appear more often in the text than other numbers; therefore, I think, the ciphers for one and two are properly decoded. The rest of the numbers do appear in the text, but not in sufficient quantity to make concrete indentification. I spent more time decoding the numbers than the letters. Although I think the numbers are decoded properly, from time to time, I have reservations about whether I had sufficient quantity to do the decoding.







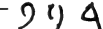



After finalizing the decoding, I again went over the logical

assumption of my decoding. But it does not matter how logical it is to me. I still cannot answer many questions that the reader may ask.






For example, in the phrase "3 times" there appear letters and number. Let's say that the unknown cipher for number was decoded as number three (3). Then the text was searched for another statement that contained the cipher for number three. Weighing all the facts and meaning of the phrase or sentences containing the number three, it is finally assigned number three as a final solution. To those who never decoded, the final solution for number three will be acceptable. But those who had something to do with decoding might question the solution. Why was the cipher for the number decoded as 3 but not 4, 5, 6, 7, 8, 9, or even 0 (zero)? Why should the phrase with the unknown number read "3 times"; why not 6 times or any number of times? Yes, it is a logical question to which I do not have a logical answer.






The time was spent weighing each statement with numbers, but the final solution is still open for questions. Because of this difficulties, the final solution for the numbers may be final or may not be. In the future, I will devote more time to this problem.

B— C—
D—
H—
J—
K—
L—
M—
N—
P—
R—

S— 9 9 4
T—
W—
Z—
CH—
KH—
SH—
ZH—
TS—
SCH—

NUMBERS

1— 
2— 
3— 
4— 
5— 

6— 
7— 
8— 
9— 
0 (zero)— 

Above is given the decoded cipher for the Voynich manuscript. This is the key that enables anyone who knows the language to read the manuscript. At first, it would seem to be impractical to read words written in consonants. But with a little bit of practice, the difficulties will be removed. The meaning of a phrase or a sentence will dictate which vowel has to be used to give proper meaning.

In spite of the fact that the Voynich manuscript is written without punctuation, it yields itself to easy decoding. The writing consists of a group of letters that always represent a single word or a phrase separated by a space in between. Because of this method of writing, the sentences can be easily recognized. It does not matter where one begins to read; he should be able to recognize, after a few phrases, when one sentence ends and the next begins. When one can do that, it can be considered that he has the correct solution to the Voynich manuscript.

The Voynich manuscript is written in the language of Rus. Rus is the former name of present-day Ukraine. Obviously, the language in which the manuscript is written differs from present-day Ukrainian, but not by much. To explain how much the language differs, let's consider the following. If the Voynich manuscript were deciphered and written in present Ukrainian alphabet and then presented to a person who knows Ukrainian, without informing him that it is an ancient document, he would probably make the following remark. "Yes, I do understand what is written, but it is written by someone with a limited education in the Ukrainian language or someone of Bielorussian, Russian, or Polish background who does not have a sufficient knowledge of the

Ukrainian language.” As proof, he might even point to a few words that are presently considered archaic or used more often by Bielorrussian, Russian, or other Slavic nationalities but certainly not by an educated Ukrainian, who keeps his language pure.

The plain truth is that, at that time, Slavic languages were much closer to each other than they are now. With time, the common language and government of Slavs became less centralized. This, probably, opened the road to regional governments and, hence, dialects, from which present Slavic languages are formed. Once they become known as a separate group, the emphasis became more pronounced on a separate or more distinct language from any other Slavic group. In approximately 400 B.C., one Slavic group, Macedonia, was known as a nation. How many other Slavic nations existed at that time no one knows. But at least one larger group of Slavs existed at that time; otherwise, Macedonia, with its Slavic language, would not be known as a nation.

Because the document was written in a language that does not agree with any grammatical language of any Slavic nation, one may take a different approach and consider that this document is written in Bielorrussian, Russian, Polish, or any Slavic language other than Ukrainian. Because the Slavic languages are related to each other, and the manuscript is written in an alphabet consisting of consonants only, therefore, there is a possibility to decode the writing in any Slavic language. The overall meaning will be the same. But, again, due to the uniqueness of each Slavic language, there will be exceptions to the language used. Such an example is the word “tse” which means; this, that, it, and is used in the Ukrainian language only. In addition to that, the words “se” and “to, te” are also used in this manuscript and have the same meaning as “tse.”

Due to the first fact that only Ukrainians use the word “tse, se, and te” at present, and, second, the fight took place in the steppes of Rus, which is the present-day Ukraine, therefore, the Voynich manuscript is considered to be written in the Ukrainian language. Thus, the manuscript is translated into English by us-

ing a Ukrainian dictionary. Only, on a few occasions, I referred to Russian or Polish dictionaries for definition of archaic words or to establish a meaning that is not clearly given in the Ukrainian dictionary.

In order to present the text of the Voynich manuscript to readers, I decided to show the decoded text of the manuscript in the original language, using the Latin alphabet. Here again, I found difficulties as to how to correctly present the sounds of Ukrainian language to English-speaking people, sounds that do not exist in the English language. Thus, I decided to define the sound of each letter. The alphabet, with equivalent sounds, is given below. This will help the reader to reproduce the sound of the original language used in the text as closely as possible. Due to the difficulties in duplicating the soft sounds of some letters, I decided to give only hard-sound pronunciation.

A—like “a” in father or atom
B—like “b” in baker or book
D—like “d” in dog
E—like “e” in set or ten
H—like “h” in horn
I—like “ee” in seen or meet or “i” in sonic
J—like “y” in yet or yacht
K—like “k” in key or kind
L—like “l” in like or call, general
M—like “m” in may or map
N—like “n” in not
O—like “o” in cost or post
P—like “p” in pot
R—like “r” in rat
S—like “s” in seven or set
T—like “t” in ten
U—like “oo” in room or pool
W—like “w” in win or “v” in vote
Y—like “i” in Dick or tin
Z—like “z” in zoo or zone
CH—like “ch” in check or chin

KH—like “ch” in German “ich”
Sh—like “sh” in shoe or short
TS—like “ts” in tsar or “tz” in quartz
ZH—like “s” in measure or pleasure
SCH—like sh + ch; no equivalent sound in English.

The above given alphabet and equivalent sounds should be used to read the text in original language.

The above information will help the reader to read the text in the original language of Rus. The name Rus, as I mentioned before, is an old name of the Ukraine. Due to the fact that the root name “Rus” appears in the name of Russia in the English spelling, the reader may assume that the name Rus and Russia are one and the same. The plain truth is that they are not. Of course, one can argue this point from the English point of writing and show that the root word “Rus” can be made out of the word Russia. Because of this ambiguity, I will try to explain the difference.

The two words “Rus” and “Russia” have two different meanings. First, let’s take the word Russia and define the meaning. The Russians never call their country “Rus” but “Rasieja.” “Rasieja” is the Russian pronunciation of Russia. The meaning of “Rasieja” is:

Ra is the former name of the river Volga.

Sieja means to seed, to plant with seeds, to spread.

Thus, Rasieja, when it defines the nation, means; the people that live or spread around the river Volga.

That the root word “Rus” appears in the English spelling of Russia is probably due to the following: in English, the letter “u” sounds as “a”; thus, to have the proper sound for river “Ra,” it is written “Ru.” In the word “sieja,” the word is pronounced very softly; thus, in English, the sound, probably, is duplicated as double “s.” But, with time, the intention was lost, and now the double “s” is pronounced as “sh.” If it is not so, and the root word “Rus” is in the word “Rasieja,” then, in

the English language, there is no name for "Rasieja."

To define the meaning of the word "Rus," let me start with the word "rusiawy," which can be found in many Slavic dictionaries. The meaning of the word "rusiawy" is:

Rus means of fair complexion (a root word).

Iawy is the ending signifying who is, in this case, he is.

Thus, "Rusiawy" means he is of fair complexion, not blond. When the word "Rus" refers to the nation, it means; people of fair complexion or light colored.

In addition to the above stated meaning, there is also a difference in pronunciation of the word "Rus." The letters in "Rus" have the following sounds:

R—as "r" in river

U—as double "o" in root

S—pronounced soft as "see" in seed, but "d" not pronounced

From the etymological meaning of the two words "Rus" and "Rasieja," one can see that the word "Rus" has different meaning than the word "Rasieja," known in English language as Russia.

It seems to me that, in the past, it was a custom to name the nations by the color. For example, there were Rus, Bielor, and Karor. The word Rus is defined above; the meaning for Bielor and Karor is:

Bielor—white colored people, blonds.

Karor—hazel- or brown-colored people.

The Karor name vanished long time ago. The Rus as a name for a country was changed to Ukraine. This was done probably due to the fact that many countries were misinformed and regarded that Rus and Rasieja are one and the same name. The

only ancient name for a country that survived to the present day is Bielorussia, which is known in the English-speaking world as Belorussia or Byelorussia.

IV

SUBJECTS IN THE LETTERS

Before presenting the actual text of the Voynich manuscript, I think it is desirable to define a few names and clarify the subject.

The manuscript deals with a civil or religious war in Rus. The name Rus was defined before. The manuscript consists of letters written by "Ora" to the "Khazars" at the time of fighting. The Ora camp or party was the recognized government of Rus. The Khazars' camp was the one that objected to the government and to the religious practices of Rus and fought for the changes.

The letters were directed to the Khazar leaders "Miss Mania Koza" and later on to her son "Sust," or sometime Ora used the diminutive form of his name "Sus." In addition to the above names, the Ora camp also accused Miss Mania's mother "Lila Koza" of masterminding this fight. With time, to help the Khazar leaders, the Median army, with their leader Ponta, joined the Khazars against the Ora forces.

Because the letters were written by Ora's camp, it is, therefore, fair to state that, in these letters, Ora presented a onesided picture of this dispute. He always presented his side as a righteous one and the Khazars' side as a wrong side. He criticized the Khazars' approach to freedom and religion, but in no place of this manuscript did he state his own philosophy as to freedom and religion. In spite of the above facts, from these letters, it can

be easily established how the Khazars conceived their religious philosophy and approached the question of freedom. The Ora's view on the philosophy of religion and freedom has to be opposite to the Khazars'; otherwise, there would not be cause for fighting.

Although, the names seems to be strange to history, nevertheless, their ideology and symbols of them are preserved to the present time. After presenting the translated text. I will make a short remark on this subject. At that time in the book, the reader will have more information on this subject.

Both sides had a claim to be legal rulers of Rus. Obviously, the Ora's party considered that their religion and their leader Ora had a legal and righteous ideology for Rus. They believed, trusted, and died for him. Who was he? The manuscript does not say much of him or the philosophy he represented as a leader. Maybe in the future, I will be able to say more about him, but, at the present time, I will define only the meaning of his name and his followers.

To define the meaning of the name "Ora," I will start with the word "orat," which can be found in the Ukrainian and many other Slavic dictionaries.

Orat means; to plow (plough); hence, Ora means: one who plows. But Ora was the name of the leader; therefore, as a custom that survived to the present time, the people who follow him and divide the same philosophy will be known as "Orjany." The word Orjany is written in plural form, according to the definition of a sounds given in a previous chapter. But if I had to use a different approach in presenting Ukrainian sounds, I would write Orjan = Oryan in singular form. Without going deeper into the subject of etymology, I like to point out that in some Slavic languages it is written Oryan and pronounced Aryan. This form of spelling the word Aryan one can find in all English dictionaries. The meaning of the word Aryan has a different meaning than I am giving below. Because etymologically I derived the word Aryan = Orjan from a root word Ora, therefore, the meaning of the word Orjan is: a person who belongs to a party or ideology of people that plow; in short, farmers.

The Khazar leaders were Miss Mania Koza and her son Sust. However, in some letters, Ora also mentioned her mother Lila and Median leader Ponta. Primarily, the letters were directed to Miss Mania, where Ora referred to her as "panna Koza or Kosa, panna Mania, panna Marusia, or just panusia." The titles of "pan, pani, and panna" are used to the present time in many Slavic languages. In the Voynich manuscript, all three title words are used with the same meaning as they are used today. The equivalent meanings of the title words are:

Pan—Mr., Lord, nobleman

Pani—Mrs., Lady, married woman

Panna—Miss, a young unmarried girl, and, in religion, Virgin.

The first name of Mania and Marusia, as used in this manuscript, are diminutive names for Maria. Both diminutive names for Maria are widely used among many Slavic nations to the present time.

The meaning of the last name of Miss Koza is "goat," of feminine gender, that is, she-goat.

The first name of Miss Mania Koza's, son, Sust, is unknown to me at the present time. However, the diminutive name of Sust can be read as Sasha, Sus, or Isus. But Sasha is a diminutive name for Alexander, therefore, it is quite different from Sust. Taking this into account and the fact that in no place in this letter I found the name Alexander, unless I misread, therefore, it can be stated that Sus or Isus are the diminutive names for Sust. Due to the fact that both names can be found, Isus in religion and Sus in old songs, I decided to decode letters (ss) as Sus because of the following;

1. In the Ukrainian language, Isus is equivalent to Jesus and is used strictly in the Christian religion. Because the fight took place when the Median country was strong, it, therefore, had to be at least five centuries before the Christian era. Hence, the name Isus was unknown not only to Rus but to all Slavic coun-

tries. The name came with Christianity and much later than the time at which the fight took place.

2. The name Sus, although infrequently, is used in old Christmas carols. Due to the fact that many pre-Christian melodies that were used to sing to pre-Christian God, known as a God giver, were converted to Christmas carols, hence, it can be assumed that the name Sus was used by habit instead of Isus. Some carols with the name Sus survived to the present time. Also, many songs from the pre-Christian era are popular at the time of Christmas or New Year but are not considered by the Christian church as Christmas carols. For example, one of the song melodies that survived from pre-Christian era and was widely used in Ukraine is known in the United States as a Christmas song, the "Carol of the Bells."

What was the fight all about? In short, for Rus. Both parties probably had a legitimate pretense to be rulers of Rus. It is difficult to judge the historical past when all the information is written by one side (Ora) only. Maybe, in the future, the letters written by Miss Koza or her son Sust will be found; then one can draw objective conclusions. For now, I will describe briefly what the manuscript is all about.

In the steppes of Rus (now Ukraine), sometime before the Christian era, Lila Koza, mother of Miss Mania, lost the chance to renovate Oko's (Eye's) religion in Rus. Obviously, she left Rus after the fight, which she lost. But she lost not only the religious fight but also her chance to be ruler of Rus. According to bits of information quoted from Miss Koza's letters by Ora, the Eye's religion was conceived in the steppes by a man named Oko (Eye) long time ago. On page 58R, Lila Koza claimed that the Eye's religion was conceived 3,606 years before by Oko Ora. The time should be referenced to the time at which the fight took place. But Ora disagrees on such antiquity and list either dynasties or numbering leaders of the past that were involved in forming or destroying the religions of the past.

It does not matter when the religion was formed, but the fact is, the Eye proclaimed himself to be God's and, hence, ruler

of the whole world. Everything was God's and, hence, his. For that, he got the name Eye of God. But by forming his religion, he displaced another one that was, obviously, superior to his according to Ora. This religion was Orjan religion. But, in time, Eye's religion failed, and the people of Rus returned again to the old one. Now the religion was in existence for many thousands of years, where the head of the religion, it seems to me, always had the name Ora. What the religion was all about I do not know, but Ora bitterly objected to the Eye of God religion and especially to the method of renovation.

Whether Miss Mania Koza was born in Rus or not is difficult to say from the letters. Her son was either conceived or born outside Rus, probably in Media. In a few places, it is stated that Miss Mania and her son lived in "Kyja Ora" (Orjan Kiev).

Because the mother of Miss Mania, Lila Koza, renewed the Eye of God religion, she, therefore, automatically became head of the movement. By the same token, she got the name Eye of God. It is very difficult to say at the present time whether she named herself Eye of God or the opposite side gave the name to her, but the letters written by Ora referred to her and, later on, to all the Khazars leaders, as Eye of God.

The mother's title, Eye of God, helped Miss Mania to fulfill the requirements for renovation of the Eye religion. She gave birth to a son, whom she named Sust. Because her mother was known as Eye of God, Miss Mania was God's and her son, obviously, was the son of God, whom the Ora camp called Baby God (Bozia). It is very difficult to pinpoint whether Miss Mania with her son, Baby God, returned to Rus or was in Rus, but she again organized Eye's religion around her son Baby God—and, with time, the fight.

How the religion was organized in Rus the letters do not tell. As far as I could reason out, the Eye religion in Rus was never dead. The religion was practiced may be not by majority but by minority in Rus and probably in Media. Whenever there is more than one religion in any country, it is highly suggestive that the country has some sort of democracy. But the Khazars, especially Miss Mania Koza, claimed (per quote by Ora) that the "Kozar" did not have freedom. Obviously, Ora objected to such

a statement as follows; "Because of freedom you were able to renovate your religion and this fight" or, in other places, "Because only in freedom you were free to look for freedom." In many places in this letter Ora asked, "Why are you in freedom looking for freedom?" To that, Miss Mania objected. She claimed that she was the one who was carrying to Rus "one religion and one freedom." To such a statement, Ora answered: "Where is one religion there is one slavery."

The demands by Miss Mania from Ora was great. She demanded to accept One Eye of God religion and their form of freedom that would be given by Baby God (Bozia) when he grow up. Her demand was justified by the fact that she and her son Sus were God's. Her mother wrote to Ora and claimed "These steppes are miss's and God's and now belong to Eye of Baby God." When Sus grew up, the Ora asked him, "What are you fighting for?" He answered; "For that which belongs to God." The Ora quoted the above-stated question and then answered as follows: "Son, every thing is God's. Do not fight for it. If you are God's, take it."

When the victory was on Miss Mania side, the demands were firm. This inferior position of Ora is reflected in his answers to Miss Mania. He demanded the truth, like; "Where did you diaper? Miss, what did you diaper, and what did you renew? How and why did you diaper? Why are you slanting the diapered mistake? Do you remember the ghost?" and so on. This kind of questions Miss Mania or the heads of Eye of God religion did not like. They probably gave similar answers to Ora's questions, which he did not like, and that is why, probably, he was not quoted. But, judging by the answers on such letters, he was angry. In many letters, he gave the following answers: "You are God's female dog. Why are you mad? In behalf of heaven, you are writing, but where are you fighting? Did he cut out holy miss's mind?" and so on.

Many letters that Ora writes to Miss Mania are very similar in content. When Miss Mania objected that he gave almost the same answers, the Ora answered, "Why do you have the same demands?"

At that time, it was common knowledge why they were

fighting; that is why the letters do not give more information or clarify the statements. But, today, it is a different story. One has to read many letters and piece the meaning together. By doing this, it seems to me, both sides were involved in twisting the meaning of the dispute. When Medians came to help the Khazars, there was some concession on Miss Mania's part. This fact was used by Ora to his advantage. He claimed that Miss Mania was slanting (kose) her initial objective. With time, the slanting became known to every one, and the support for her religion dropped among the people of Rus and probably in Media. Again, Ora used the fact to his advantage and gave her a new name, Miss Kosa, or, in English, Miss Slant. From that time on, everyone in the Eye of God hierarchy was called "Slant," sometimes with titles like: Mr., Mrs., Lady, Miss, or just "God's Slant."

The fight started when the Baby God was just a baby and continued until he became a grown-up man and participated in wars. The Ora hoped that when Baby God grew up, he would find the truth as to "How he was diapered." But Baby God grew up in war-torn country Rus and did not acquire the noble manners of God. He continued fighting and, it seems to me, liked fighting and the title Eye of God. The Ora was disappointed because he complained to Miss Mania and her mother about Sust's brutality against Ora's people. Obviously, he did not get any satisfaction, and the fight (and probably the brutality) against each other continued.

V

LETTERS IN ORIGINAL LANGUAGE

Page 16L

1. Scho mira miru? Mirazh odnazh i po mozhiy kosti pobie. Moscha powir kazhu.
2. De po wiri wiru wiruwa i Ori bazhaje. Puste se scho Bozi Oko bore.
3. Pustu wiru Oko Bozhe switu mira. Meta ne wira w tobi zhyje.
4. Oko uwazhaj, pomiatash odnu wolu i swiatu sowist powik-azh.
5. W Stepu wira po wiri pomera. A Sust po wiri pustoshe de?
6. Sowist panusi powie, scho se ty bazhaje? Why shto puzha Ora Bazhaje?
7. "Nowezh poma zare odnomu" Dopyshy, de puzha i shto mira woloda.
8. "Sust po wiri po miri wolu uwazhje" Wy shto se powily Oko Bozhyje?
9. "Wy Step maly" Wy poshto maly? Powily i pomylia. Powi Koza to baje?
10. De mira po wiri pusto wy zhyje i pustazh sowist bozhaja.
11. Dumaly wyzh je panowe Ora? Pomylia Oko Bozhyje pus-tezh.

12. Oko zazhyje i upuste miru po woli i po wiri.

Page 16R

1. Scho wy po nowu kazhe? Se wyzshu ponyzhe. Dusha ty Bozhaja wy scho puzha Oka wiru? Zapyshy Oko Bozhyje kose. Powir, wire wy zlo.
2. Se pyshe i pysha a wy shto nese tu wolu i odnu wiru w kose? Wy shto mekash? Se washe? Wy medu wiru kose.
3. Zaky wiru odnu nabula, wy to pyshe, i se w suit uwazhaje. Powi, to sia sut zazera?
4. "Oko Bozi w Oku." Se pani bula w Oku.
5. U Stepu wira po wiri pada i sut pada nowa pustazh. Ma scho puzha? Shto se tishe?
6. Wydno Bozhaja Kosa tishe. Wy Mani da Oko Mani w Oko Bozhyje? Oko shto wy Bozhij?
7. "Oko Bozhyje Oka bule pyshe a Kosa tishe." Dopyshy, de hozhyje i komu bulo switesh?
8. "Odnowe Stepu se." Se Oko Bozi sut odnowe Kozi? Misto woli, Oko Bozhyje?
9. De bazhaje se shto Bozhyje?
10. "Ustawe Ori wiru." Oko Bozhyje shuka boli? Wy scho pyshe? Suschu, powi, ne chuzhu wy tiahaly?
11. Dywo ty pyshe. "Swiatu wolu powistysh." Wy to pyshe pustezh. Pyshe ta puzha.
12. Kosa pamiata, pyshe. Odne puste se? Odn shto odnezh. Odnowa Step wyte ushuka.
13. Swiata powir, kole Kosa odne nashe.

Page 43L

1. Scho powie? Nastawu odnu mash. Se wy poma shto bazhaje. Odn wlada pomyła po woli Bozi.
2. "Oko odne nashe i Step nash." Se to panusi a poshto pyshe? Poschozh Oko baje? Oko Bozhe ma shto malo Oko Bozhyje.

3. Odnowu powischo wy kose? Powischo wolja meti? Pomylia. Pomylia koly popustoshe misto washe.
4. Se wy shto pyshe? Potopysh. De bore Koza wy khyba zhyly? Se to pyshy. 'Ma to malo kokha.'
5. Powi ty na nowo Ori panusiu. Pan shto baje? De za Rusa wy to maly? Pan shto zazhyje?
6. "Wyte nowi teni bore." Ponima a Step mira. Orazh de zhyje? Poshto bore Okozh zle?
7. Powi shto odne nowe ty nese? Te Maniwe Oko Ponta Medu odnese.
8. Dywy Oko bule de bazhaje.
9. Scho widma mira odnowa? Pomira i panusi Ponta swiate w Oku. Odnowa puste nowe i Ori pyshe.
10. De pozera wy ta panusia? Pyshe, odnu mala wiru, wolu i ponowu zhyje. Nashto pyshe shto poma Oko.
11. Se wy Bozhaja swiata mozhe? Te po woli ponabula? Wy shto nowyly Oko? Odne nose, shto ne Bozhyje Oko?
12. Poma shto pani nose. Pomala wolu po Bozhu. Wy shto po Bozhu potopysh? Shto Bozhe je se?
13. Odnomu panusia shto namira? Panusiu, pan pustyniazh. Oko Bozhe powi ty mash Oko Bozhyje?
14. Sowist mozhe puzha? Te puzha? poschozh? Nashto duma de pomylia? Odbery zare Bozi zhalo.
15. Pomiata nas? Pmalu metu nosy. Wy ta mara ma Oko mozhe?

Page 43R

1. Scho bo rewe Oko Bozhyje? Se shto ne kose? Powi Kosa, wy tse puste bore? Popuscha na koso suschu zare. Odnowyla i tsu wolu mira. Bozhaja, poscho nese khybu Rusi?
2. Sust unowo kose. Sust ne maly zastane kose zare. Pani shto se Khozary zazera? Meta zhyla Kozy i Khozary buly. W Stepu kose Oko Bozhyje, oko blude.
3. Sustezh, Sustezh wy shto se odnyni mekash? Odnu siu wolu i wiru Suste pokazhy. Ty Bozhyje pytash? Sowistyzh Koza. Kozary wyzhyje sut bo zla.

4. Khyba Ora bore Sustynezh? Shto ne kose? Ty bore hore zare? "Odnyni te bule pokona." Pomyliates. Sowist zalysha Pani Kozy? Wy shtozh? Wy shto bo zli?
5. W tabori pani Kosa odne nete mekash. "Sowist ma kazhe i sowist bore." Wy to ne kosy. Khozary pomni shto pyshe. "Oko za oko." Meshta Bozi zashtozh zla?
6. Tupa na koso pani Kosa. Oku bulawu ponowe kazhe. Pani wola tym shto pyshe.
7. Scho odne ne duzhe? Wy shto nese te odne kose? Wy shto poka sut ne Oku bore? Wy to ne kosy po kosu. Odne ma poshto nyze. Oko zashtozh kose? "Scho pokazhe to nakazhe." Khyba zlo.
8. Sust pani kosy pani Kosa. Ponowy kose odne se. Se wy zazhyje, Odyn Ponta pani kose? Oko Bozhyje, odna sia sut mala zare a Sust Bozhyj welykyj.
9. Oko odne ne kosy sowistna Kosa. Oku wire pani nasha i meka Bozi.
10. Scho odni Khozary odnyni Oka w okuzh. Sowistno kazhe sucha po kosu. Se wy pyta ne kose? Moscha, pokazhy Oko Bozhyje i swiaty nakaz. Koza kose Kozi sowist zare.
11. Sust pani kazhe. "Shtozh odnowyla shto mala Koza, "odnowu Kozy meshta po kosu. Odne kose i misto woli mala. Odne Oko i wolu tozhe. Se shto woli? Wy shto berezhe Ponti se kose?
12. Oka wiru odnowyla i swiate male odne na koso. Sowistna Koza, swiate mekash swiatomu Kosi. Meta um khowa. Why scho mekash odyn nakaz? Wy shtozh Sustu kazhe de Bozhyje?
13. Shto odne ne Oko a swyni pyta nas? Ma oko a um kosy. Syna maty puzha? Se ma shto nakazhe Oko Bozhyje? Odne wykoly kose. Odne ma powila. Popytash se ty nakazu Kozy.
14. "Sut nowu kazhu." Pani pytash? Pomisty umowo um Oka Bozi. Popyt nesy a pomiataj za Ory Bozhyje.

1. Scho Oko dba za Rus? Kozlia shto ne widnese? Kozliazh odynyni nashto? “Um Ori zare wykole.” Ale ty nowe Ori hore bazhaje. Um shto ne kosy Moschi welyky sei?
2. Odne na koso wypustysh? Wy shto ne khowa pani kose? Khozary pani dytia nyze. Wy to nowe kazhe i wy tishe. Wy to balakash ta po kosu wy to zhada.
3. Ustawu kosu shto mekash? Sowist po umu pustazh potozh wy tishe po kosu. Wy tu ne kosy sut Bozhuju panusiu. Um kosy a Oko berezhy.
4. Oko ne odnuzh sut nyni kose. Panna, de bazhaje odne se? Se wy pusta na koso panusiu. Swiate zare pani pytash a ma shtozh zlo.
5. Swiata po nakazu wira bula, wy kazhe, i misto na khowala. Popustu kazhe i puste nebo.
6. Stawylu ta po kosu wy ti nakazy. Swiata ne khowala odynd nakaz. Wita nekha bule odne ne kose. Scho po Oku mala? Wy shto nose? Oka bule a wiru Bozi.
7. “Susta odynd nakaz sut nam kazhe.” Mozhe ty mekash po nakazu? Shto nakazhe popustoshe. Ma shtozh zlo. Wy shto Sust Bozhyj? Wy shto bore?
8. Odnyni shto ponima, Oko pada? Um po nakazu miste kose. Po nakazu powi Koza. Oko Bozhyje odne nam kazhe a metu bore po nochi?
9. Zashto po kosu wolu i wiru Bozhuju wy pytash?
10. Shto bore powiru. “Bore bule Khozaru i pokazhe Oko bule Khozara.” Pani shto se? Se shto mekash? Se scho panusiu, scho pani kose use tse mira?
11. Se odne mozhe mira bez Ora. Zashto mash panu um kosy? “Bore odne nowe.” Se wy kazhe? Popustuzh i pokosu. Powi shto se odne ne pustezh.
12. Zadni um ty ne kosy. Khozary ponyzha sowistnu Kozu. Meta Bozhaja pani Kosa pusta unebi. Wy shto nowyly wiru Bozhuju z Oka Bozi?
13. “Oko odne nakazhe.” Shto nakazhe? Pyta nakazu? Pani ta pannusia Kozi te nowe kazhe. Um shto ne kosy? Panna shto

bo zla? Wyte ne Khozary zi zloho zla?

14. Kosyte nyni Oko Bozi po nakazu. Wyte nyni kazhe. Pana Oko bulo.'' Mala to nesy Pontizh. Pomysly po nakazu, um shto namira w zlo?
15. Ma shto nozha Oko? Sia wola mozhe tebe lakazh? Puzha Khozarowe kose? Swiate mash ta malo Khozaruzh. Shto zare maje?
16. Myla Mania Bozhaja, mylo wy bazhaje a wy stanowe de swiate se panusiu?

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1. Scho odnowa Oka schos? Wiruje poscho se? Tam Medu suschu odnu ma lyshe? Dnes wy sche maly i um Bozhyj.
2. Shuka odne Oko sumne de? Sustuzh um tozhe wy tupy nose. Siu sut panusi oko pyshe kose?
3. Mohu zare netu wyte mash. Ty odnomu stawyla misto male i Oko Bozhyje. Misto ma shtozh zatuzhyla?
4. Se pomera sut panusi. Sut pyshy a powi, kose Okozh zle.
5. Shto umom dnes odnowe? Sowist mash po myru popytash. Odne ne nashe zastanesh Oko Bozhyje.
6. ''Oka odnu wiru Sustu odnowyla odnazh.'' Wy na pamiat pyshe? Sowist puzha wy shto pyshe Khozaru.
7. Sowistna, de um shuka? Odnowyla sowist odnuzh. Wy Sustuzh powi zla?
8. Shcho wyzshu panizh se wyzshe puzha? Wuche panizh Orazh zare. Odne male zhyje i sut puzha.
9. Wy shto powily? Male Oko popytash, sowistyzh. Sowist pyshe? Sowist pyshe a sowit huka.
10. Sowit po wiri wy tupy ma. Sowist ma a sut woli powitash. Powitash po woli Kozy zla.
11. ''Susta odnowu'', se wy pytash? Wy to pomekash.

1. Ty wiru powolochysh. Odnova tse pyshe? Wy shto wiru holu pyshe? Powi chepa wola? Odnu malazh, wy shto zalysha? Oku bulo zle?
2. "Oko odno wiky bulo." Wy Ora pytash? Myla pani bore. Pobory shto hole, Susta zhalo i Susta hore. Myle powyte zhalo.
3. Se to ne powie Oko. Koza lubyla khyba zlo? Zashto bo zlo? Powistysh wy Stepu se? Wy shto bulazh? Odn weshtash de?
4. Oka odna wira po woli bore Bozhyje i odne bule w zlu. Odn holazh, Oku hole pyshe. Wy shto nowe zlo? Oko hole odnowylo holezh zlo?
5. Se wira? Oko po bozhu ruha zlo. Wy shto bude? Wy shto bore po wiri hore bule? Po horu bore bo Rusa. Sustu hole baje i puha zla.
6. Shto wire panusia? Why shto bazhaje puha Rusa? Wy shto nowe Rusu? Misto bulo i Oko zhylo po wiri. Sut mozhe powila stoho zla?
7. De Bozhyje po woli tmysh? Oko hole odnowu zle, odne boli shto na woli. Sustu hole mekash, "misto nashe." Ponowy lyshe wy shto pyshe.
8. "Ustawyla nyny odne bule." Wolu maje Oka i Oku bulu wiru pyshe. Wy shto na wiky pyshe? Sustu nowe pyshe a wy shto nose? Tyzh zhyla koso, holaja i zla.
9. Odnu wolu Bozhuhu pomash i Sustu nowe Oko Bozhyje. Se wy bore Bozhyje horezh Rusu? Odne mash Oko Bozhyje nabulazh u zlu.
10. Shto zhyla mara i um zla? Odn zare ponyshchu panusia. Wy shto mira bule kose? Wy shto zhyly po nebu zli? Swiata hohzaja wy shto ne dusha?
11. Se wy poscho mekash? Swiata holoho zla, po bozhu robyla? Se wy nashtozh zhyje? Wy shto bo lubyly? Kazala wira wyrezhe Ora.
12. "Odnova boru. Boru po woli Oka bule." Wy shto bule pobyla? Oka bule powyla a kazhe, wyte wolu sude. Bozh robyla kose i odne bore.

13. Susta bere odne ne nahoru a ponowu lakash. Sut na woli pani hola. Ponowu Kosu pobyly. Po Bozhyj myla zaleshy.
14. Odnezh robe zlo wy ta Bozia. Ponta Bozhyj, sei Step holysh kozli po holu. Sut zhyla, wyte zhyly holi, i wolu siu ponyzly.
15. "Oko Bozhe Ori bulo odne." Se wyzshe bozhe zlo? Pomalu zalyshy Kosa odne na koso.
16. Shto, zashto panusia bore zare? Zashtozh odnuzh sowist zadniu nose? Scho po kosu Oko odneba lyshe? Scho se khybu lyshe upowytu i wyzshuzh?
17. Siu odnu wolu odnesy i sowist leshe. Koza zhyje, sut zhyla i Oko zhylo po kosu. Swiatysh Oka blue Stepowi koso a de mala bory, zalyshy.
18. Khozaru hore odnowyly i po woli ruha lyshe. "Po woli Bozhyj wiky zazhyje." Pohulash Kozlu zare. Zazhyje meta bula i wy shto buly.
19. "Ustawe Oko bule." Sowistna se pobylazh? Kazala, "Swiate bule Oko se i misto bore wy." Wy tozhe lezhala odnomu. De? Pobula i um pobylazh.
20. Se odne nowe pytash, "Wolu Panusi." Wola nyny odnazh myla Bozhaja. Zhyla ty ne hola a oko bulo kose. Ma shto hola bore zare? Zarewy khyba zi zla.
21. Shto ponimaje ii spyne wiru odnu ne Bozhuju? Wyte nose a sowist neho zlazh. Kazhe zhyje i pyshe. Pomyła ty zare. Wola ta na woli a wy shtozh?
22. Oko powi lyshe. Sust bore po woli Oka bule. Se wy zare pozhyła i wola tozhe. Wy de buly? Powi shtozh zla? Po holu mala de muku?
23. Odnu wolu bulu mekash. Powishto wire wyte na holo? Odne nowe kazhy. "Swiate hole po horu." Wy shto bulo powitash de zare?
24. Shto bo zly Bozia? Why shto nenawyde? Wy to nazhyly zare? Wy shto bule mira? Pani wy neto bore. Ponti misto ty bore.
25. "Wy bore." Panna ty nasha, wy shto na nowo holazh? Wy shto hore bule tiaha Ori? Hore zhylo u Kyja Ora.
26. Shto odna bore i odna wy tishe? Wy sche poma hore. Wy

chyja i Oko Bozi? Wy scho odnowyly Bozhyje? Wy scho shuka Bozhyje scho w oko zazera?

27. "Zastanowe Ori misto." Pobyly shto zare? Bory odne Mania shto pyshe. Shto bulo, bulo pani hore. Pani bore po miru horezh zla.
28. Se odne nabula tam zare. Ma oka boli i malysha. "Oka bule zhylo," psyche. De zazera odnomu ty zare? Wy lubyly kose i wy to mylo mekash.
29. W oku bulu mira pani wiru? De zare mala wola? Kazala, ma i ponowu zle. Po wiri mira hole okowi oko. Po holu pani hola de wezlazh?
30. Sustu wiru mira i bulawu zla. Swiata, bule mira po kosu. Khyba zare powie Koza, ponyzhyly wy tu wolu i pysa? Wy shtozh lakash?
31. Wy Oko odna powyla? Shto Bozhyje? Wytiazhyła wiru i po woli wolu neto bore. Wy shto mira po woli? Po woli tozhe Oko swiate mala.
32. Wse wy shto bulo ma swiata Bozhaja? Poshto bule kose? Swiatysh Khozaru hole? Pomalu shtozh lyshy swiate zhalo kose.
33. De po umu puste nose? Kazala moloda swiata malo wida. Ponowu Ori wy pyta mekash. Swiata zalyshy swiate hore kose.
34. Sud odyn na woli. Pamiata nash? Oko bulo male i odne wy te hole wela. Swiate hole se tiahala kose. Se shto ma, nashto wezla?
35. Oko stawe de odne na woli? Swiate wiru i odno mira bule. Pyta wolu a po woli bore Bozhyje. Odn nowe puste, bo zla.
36. "Dytia Bozhyje odnowe te bule." Powi shto se swiatysh popustuzh Wy to odnesy, odnowu neto bore.
37. Wy shto woli, to nowe Ori? Wola powi pechezhe? Poscho wola? Pyshe shto bula kosa. Powyla wolu de? Poto Bozhaja wola chepa zlo?
38. Dusha odna nowa de? W tobi lyshe? Ponowe de wy shto nose? Sut hora ludu bazhaje. Maty Bozhaja, Sust maly ta holy.

39. Oko shto odnowylo? Kazhy shto mala? W tabori wola mala. Odnu newolu se wy pytash. Swiatu wolu siu nezlu maly i Oka bule w zli.
40. Se dowoli Manizh, bery i bez ruha lyshy. Scho powie Kosa? Sche odne wy lyshe, holowy lada. Se tozhe lyshy w tabori, borhy zla.
41. Oka powoli powita bule de Bozhyjy kahaly. Wy tu buly dowoli panusiu.

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Khozary po Khozaru. Khowa shto ne kose. Wola ta pada. Um stane kosy. Wy shto wiryte, wy shto woli, Oko pokazhe de wira bula.

1. Scho wolu Oka berezhe zare zhalo a swiatu wolu panusi oswischa pani Kosa? Oswischa pani Kosa kosu ale pani. Wolu tu na koso ale wolish.
2. Ustawyla po Oku wiru i odnu nose. Sowist Bozhuju sowistna kose a swiatu wiru pokose swiaty Bozia. Pani shto nose i de bula?
3. Sowistna na koso sowist Bozhaja, odne ne kosy. Pomala odne na koso i odne puste nose. Swiatene na koso misto ma kose i poma zlo.
4. Dumala ustamy Kosy a sowist mekash. Se wy komu kose odnyni Oko Bozhyje? Pankash odnyni Oko Bozhyje i odnu na woli wolu panku.
5. Swiato mekash siu wolu odnomu Kosi. Odnowyla shto na koso? Pani Kosa ladno mekash. Swiate na koso siu wolu i bule pani Kosy.
6. De meta panusi? De Bozi? Odnomu wolu i sowist mekash. Swiate Bozhyje odnyni kose. Sowitom Kosy sowist ne kosy.
7. Swiaty um Kosy odnyni kosy a sowist mala odna na koso. Sowist Bozhaja odna pustazh a swiata meka se. Ale, pan kosy ale myly.
8. Dodna ne kosy sowist Bozhuju. Pani Kosa swiate Bozhyje

odne na koso. Siu wolu panna Kosa swiate nyni Kosi ale malu.

9. "Sowist ma Kosa." Syn shto mekash? Swiata na koso odna nynky smishe. De je bozhyje odne mistozh? Sowit mekash ale maly.
10. Oko Bozhyje panny Kosy ladno nose siu wolu i wiru. Panna de? Oдне ne pytane kose. Os wola panny Kosy i sowist Bozhaja.
11. "Swiata nyni Koza." Ale panusiu? Ale panna se swiate nyni Okozh i swiate bore. Swiate mash, lubo zhyj panusiu.
12. "Sowist Bozi odna na woli." Sowistnu na koso sowist mash swiata Bozi. Odnu mash sowist na koso, Oka blue i pan-kazh.
13. Pani Oko Bozhyje odne na koso swiate mekash. Swiate na koso i swiate mash. Pani Kosa, odnu ne bory wolu Bozhuju siu.
14. Sama shto, ne na koso bula? Ale po nakazu Ori Bozia pyshe. "Pani Oko Bozhyje pomozhe." Wy to nakazhe swiatazh?
15. Oдне nowe tishe swiatu Bozhuju pani Kosu. Ale pani Kosa, wy ladno na koso swiate mekash. Pani koso swiate wolu.
16. Komu zhyje Oka wola i odna wira? Poscho nose lytse pani hole? Oдне ne zare, se wyly pyshe.
17. Wistu ne kosy i sowit zare. Oдне na koso sama ty mala. "Odnyni Oko bore." Pani Kosa komaru wire?
18. Sowist pokose sowitom Kosy. Sowit Bozhyj popustuzh. Ale pani Kosa swiate mekash.
19. Dawala pani Kosa sowit Bozi? Wyte bazhaje odne ne kose? Swiato mekash sowistna Kosa.
20. Wola panusi sowist nese i sowit Bozi. Wola panny kosa. Dobu Ora lama zla.
21. De Bozhuju panna wolu swiatu mekash? Sowit nyni kosy i sowist bula.
22. "Swiaty Bozhyj popyt nesu." De bazhaje siu wolu ty Bozi? Pamiatash, lamala.
23. Swiaty Bozia popyt sei swiaty mash a sowist na koso. Sowit na koso sowistno zazera.

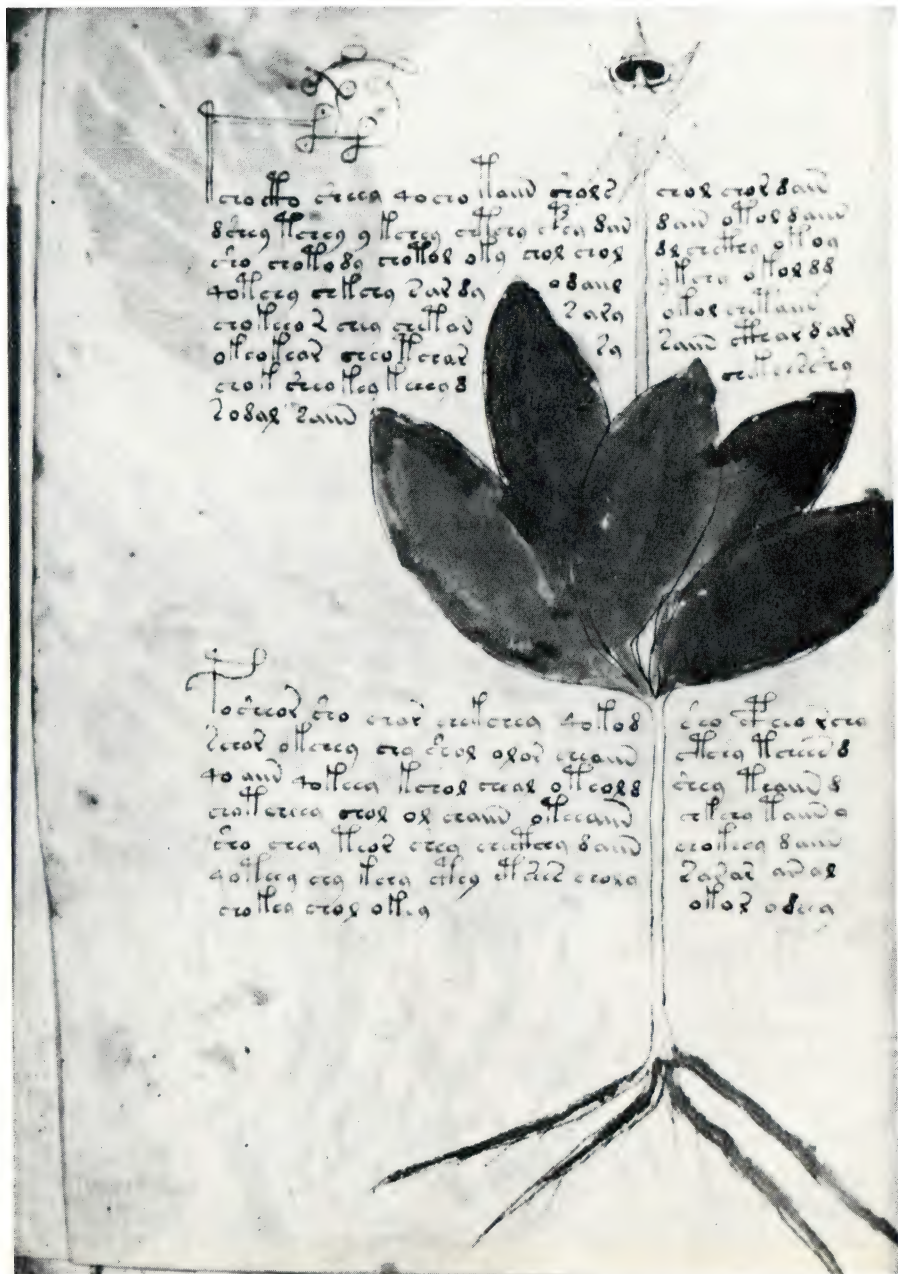
24. “Os wira Bozi ponowyla wolu.” Ponabula wiru panna siu a synu shto bozhyje Oko beresh?
25. Swiate Bozhyje odna na koso pani kose. Se woli pani Kosa? Sowita Bozhyje, swiate Bozhyje i pan pyta, raby je?
27. De wolu ty mash? Wy ta Bozhyj pankash swiatu Boziu odnyni na koso. Swiate Bozhyje pani Oko Bozhyje ponyzha lyshe.
28. Oko odne ne kosy. Shto pankash sowist Bozi? Pani Kosa, Oko woli palu. Swiate mekash i swiate woli myla panusia.
29. Scho ma wolu Bozia panusi? Sowist mash swiatu Bozi? Pomekash panna se ale po nakazu.
30. Scho wolu odnyni kose? Swomu kose? Sowist Bozhuju popuscha i nashu siu wolu. Ale shto, Bozhyj odyn nakaz se woli.
31. Maly Bozia pannyzh odyn ne pytanyzh. Ladny mash Susa ty Bozhaja. Odne ma Koza ale Bozhyje.
32. Komuzh zhyje wola Mani Kosy? Wy ta Bozhyj odne nyni woli, sowist Bozhuju odnomu Kosi. Sowistyzh.
33. Oko Bozhyje odne se wela panusia? Sowistna Kosa sowist mala? Ora Bozia pale. De mira wolu?
34. Swiata, mekash sowist na koso. Swiate mekash swiatomu Kosi. Swiate mash a de bazhala mala.
35. Oku panni wola, panna Kosa. Sowist bazhaje, sowist mekash i sowistno Okowi Ora bazhaje.
36. Odyn mash syn, scho pani kose? Sia wola po umu Kosy u swiate namira. Panusiu, ale wolish kose.
37. “Swiata Bozhaja pani da.” Ale pani bore Oka bule. “Po Ori dolu da Bozi i wolu.” Da Bozhuju ale muku.
38. Oko Bozhyje pale, poscho odnyni nashe? Shto bulo pone-wola. Koho Oko bore? Misto nashe Oko bazhje?
39. Se odne mash, Oka bule i dobu zada woli. De bula Oka bulawa? Shto Bozi Oko mirazh Oka bulawu?
40. Dywo Oko bore a bulawa utishe.
Zashto po kosu.
Misto maly Bozhyje wy?

1. Shto ponima Koza? Mista nema Kozi. Oko Bozhyje poshcho ne nashe shto odnowylo? Oko bule pochyna wolu a wolu Bozhuju i Ora bore.
2. De bore wydno siu odnu wiru. De odna wira, odna newola. To wy ladna na woli? Tse wy na woli odnowyla tu wolu? Pyta woli, pyta wy Rusa?
3. Oko pani wire i podoba se wy pyshe. Wyte na woli pyta wiru? Wira bazhaje powiry i swiatu nyni wiru powie Rusu.
4. Swiata ne wiru odnowyla a sut woli panusi. Powi Koza, pyta wolu Oko Bozhyje? Wy to nowe lyshe a Oko Bozhyje pytash.
5. To wy Oko Bozhyje wyzsha panusia swiatysh Oka wiru? Wy scho po wiri wyzsha odnowa i wita na woli odnu newolu?
6. "Opyt nesu" Opyt nowyly wyte na woli. Puste na woli swiata nose. Pyta wolu wyte na woli. Wy to mash, khyba laka?
7. Shto woli panowi kosu swiatu wolu? Wy tu wolish metu i wolu kosu?" Swiata wola sia, swiate wolu." Wy to powily swiata welyka?
8. Panna de wy to mash? Sowist woli odnyni woli Oko Bozhyje. Sowist woli witaj na woli.
9. Shto odna nyni wire? Poscho newolu? Nete nose scho ma na woli i pyta nas. Se scho po woli po wiri upowylazh? Swyni, wy pustu nese sut w Rus.
10. De woli odnu newolu to ne je odne nashe. Swiata Maniusia pada panusi Oka wola po nebi. Poscho mash Oko Bozhyje panowi zle?
11. Oko Bozhyje pomow ta ne nesy. Pan pyta nas. "Oka wiru i wolu Okowi mash." Ta nema kazhu. Wy tam nose de Bozhyii blude.
12. Swit nash pyta ne nebo panusi. Pyta i nose wy tmuzh. Sut mash i wy zhyj bez Ora. Powi Kosa mash pytazh? *In between*: Shto woli duba dushu?
13. Ustawyla to mash puste na nebi.

14. Sut nowa ale meta newoli. Wy pyta nebo powila, i ponowe Oka bule i sut nowu Ori. Shuka panna Oko a wiru bore.
15. Wyte Maniusia tmysh tmawo Oru. Wy to mash Oko Bozhyje? Wy to nowyly de? Bozhyja wy luba zare? A um wash de holy?
16. Swiata, ne nowe wy to mash. Swiata poma muku tobi. Se wy to mowe u domu Ora. Odnu ne dano tishu wira bula.
17. Odnu Bozi sut pyshe i ma puste nebo kose. Oko Bozhyje wy to wire? Wy to mash i pomash odne.
18. Se powi Ori. Wola de? Wiru holu ma zare wy zlu?

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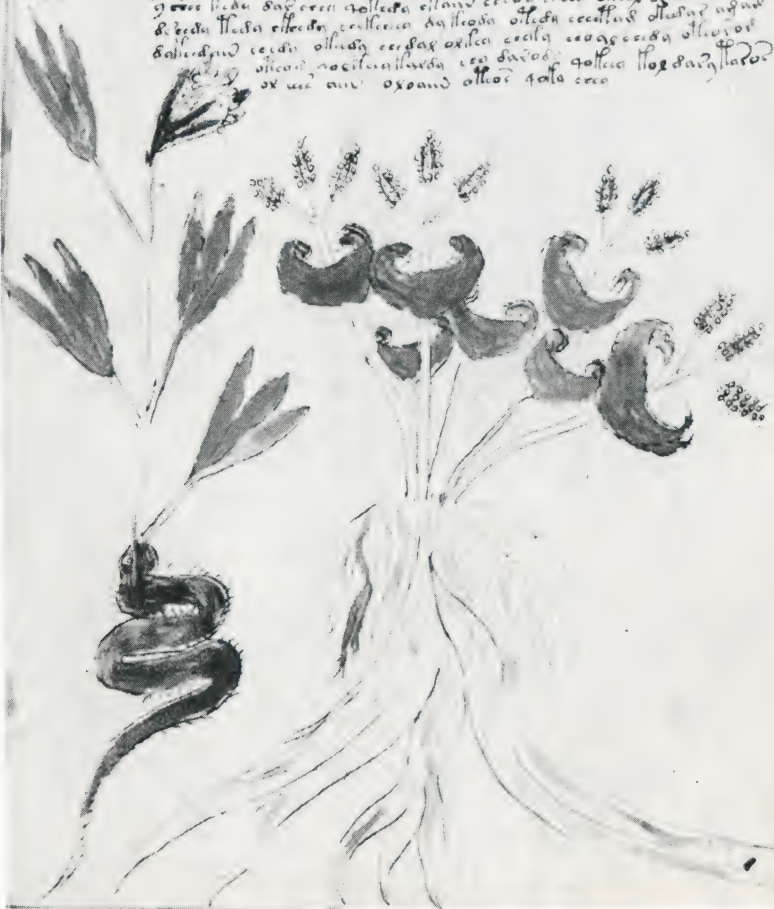
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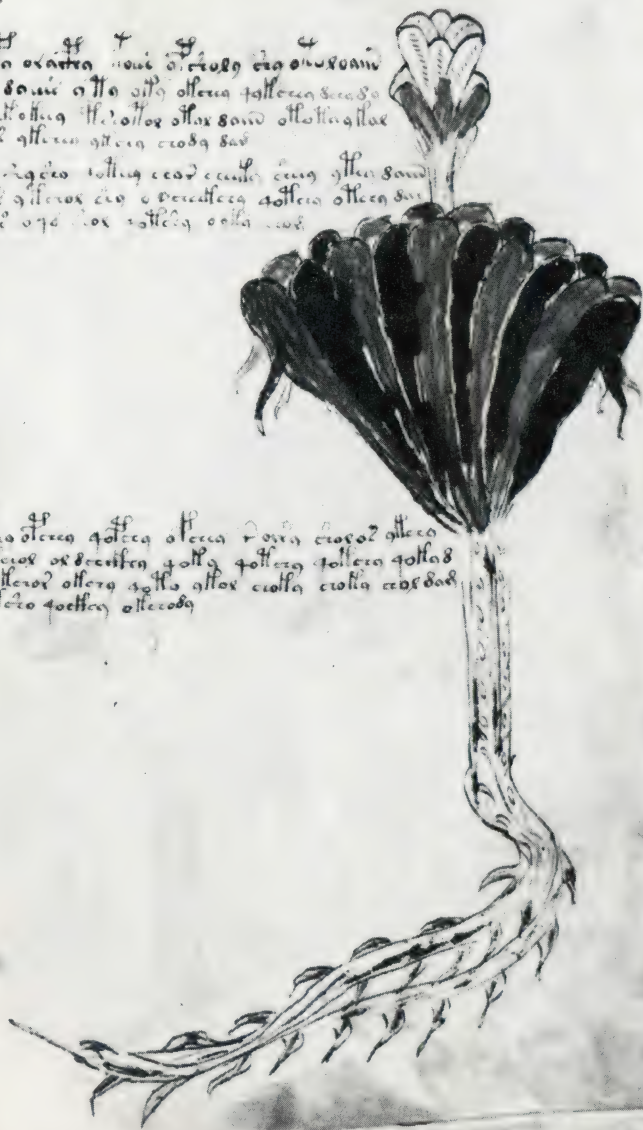
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VII

TRANSLATED IN ENGLISH

Page 16L

1. Why are you measuring the measure? The measure is the same. Even after Great One, the bones will be broken. I am telling you. Relic should believe me.
2. Where after religion you believe in religion and wish that to Ora. Emptiness is that what Baby God's Eye is fighting for.
3. Eye of God, you are measuring empty religion for the world. Your aim, not religion, is living in you.
4. Eye, be careful. You should remember one holy freedom and eternal conscience.
5. In steppes, religion after religion is dying. But where is the religious Sust devastating?
6. Miss, your conscience should tell. What is that, that you want? Do you wish to scare Ora?
7. "Now you have renovation for One." Add this: where you are intimidating and what you are measuring that you are governing.
8. "After religion, the Sust, in moderation, respects the freedom." Eye of God, what are you saying?
9. "You had the steppe." Why did you had? You made mis-

- take by saying this. Tell me, is that Koza telling this?
10. Where you are measuring by religion. Idle is your life there, and empty is the conscience of God.
 11. You thought you are Lords over Ora. Idle Eye of God made mistake.
 12. The Eye will close, and the measure will drop willingly and religiously.

Page 16R

1. What are you saying again? Highest One, this will degrade you. Soul of God, why are you frightening the Eye's religion? Slanted Eye of God should write this down. Believe me, you are beliening in evil.
2. That you wrote, and you are proud of it, but why are you carrying the freedom and one religion into the slant? Is that yours? You are slanting this religion for Medians.
3. Instead, I acquired one religion. You wrote this and, in substance, respect this. Tell me, is that this substance that is peeping in?
4. "Eye of Baby God is in the Eye." Lady, that was you in the Eye.
5. In steppes, religion after religion is falling down, and also is falling the new empty essence. What do you have to frighten with? Why? Is this giving you joy?
6. One can see that the God's slant is enjoying. Will you give to Mania that? Mania's eye into the Eye of God? Eye, are you God's?
7. "Eye of God is writing about the Eye that was, and the Koza is rejoicing." Add this, where are you beautiful, and for whom in the past were you shining?
8. "This I will renovate for the steppe." Is that the Eye of Baby God will renovate this essence for Koza? In place of freedom, Eye of God?
9. Where do you want that which belongs to God?
10. "You will organize religion for Ora." Naked Eye, are you

looking for pain? What are you writing? Tell me the truth, that which you are dragging, is that not alien?

11. You are writing miracles. "You will inform of holy freedom." Idle is your writing. You are writing, and you are frightening.
12. You wrote, the Slant remembers. Is that the empty one? He is the same as she. Again, you will fool the steppes.
13. Holy One, believe me, the Slant is dividing our unity.

Page 43L

1. What are you saying? You have only one direction. What you want, that you will have. By the will of Baby God's Eye, one authority made a mistake.
2. "The One Eye is ours, and ours is the Steppe." If that is miss's, then why are you writing? Why the Eye is telling? The Eye of God has that what the Eye of God had.
3. For what reason are you slanting again? Why do you want freedom for your goal? You made a mistake. You made a mistake when you destroyed your place.
4. What are you writing? You will drown. Perhaps you are living there where Koza is fighting? You should write. You have but very little love.
5. Miss, repeat again to Ora. What mister is saying? Where under Rus you had that? Why mister will have good life?
6. "You are fighting for new lots (*teni*)." You do understand, and you are measuring the steppe. But where will live Ora? For what the evil Eye is fighting?
7. Tell me, which new one are you carrying? This Eye of Mania, Ponta will take back to Media.
8. Look up where you want the Eye that was.
9. What sorceress is measuring again? The Ponta will measure for miss the holiness in your eye. Again, you have empty renovation that you wrote to Ora.
10. Where are you and miss peeping? You wrote, "You had one freedom, religion, and again you have good life." Why

are you writing that which Eye will have.

11. Perhaps you are holy and God's? Did you acquire this in freedom? Why did you renew the Eye? You are carrying one; perhaps this one is not God's?
12. Lady, you will have what you are carrying. You had righteous freedom. What you will draw with devotion? Why does this belong to God?
13. Miss, what are you aiming for one? Miss, the mister is foolish. Tell me, Eye of God, do you have God's eye?
14. Perhaps your conscience is frightening you? Is that what is frightening you? What is the reason? Are you thinking where you made mistakes? Now you should take away the sting of Baby God.
15. Do you remember us? Carry your aim carefully. Perhaps you and the ghost have the eye.

Page 43R

1. Eye of God, what are you howling? Why is this not slanted? Tell me, Koza, are you fighting for this idleness? Now you are tolerating the slanted truth. You renovated, and that freedom you are measuring. God's, why are you carrying blunder to the Rus?
2. Sust again is slanting. The Sust is not a baby anymore and will find the present slanting. Lady, for what are the Khazars peeping? The Khazars were as long as the goal of Koza was alive. But, in the steppe, the slanted God's Eye, eye is fornicating.
3. Sust, Sust, what are you bleating now? This one freedom and religion Sust should show. Are you asking what is God's? Koza, you should be ashamed. The Khazars will outlive the evil substance.
4. Really, the Ora is fighting for that which belongs to Sust? Why is this not slanted? Are you fighting present grief? "From now on that which was will be victorious." You are mistaken. Lady Koza. Is your conscience forsaking you? What are you? Why are you evil?

5. In your camp, Lady Kosa does not bleat that. "You have conscience, you told, and conscience fights." Do not slant this. Khazars should remember what you wrote. "Eye for eye." Why is the mind of Baby God evil?
6. Lady Kosa, you are stupidly crooked. You said you will renew the scepter for the Eye. Lady, freedom to them who are writing.
7. Why is the One not well? Why are you carrying that which is slanted? You what!—so far not fighting for Eye's essence? Do not slant that slanted. You have one; why are you degrading? Why are you slanting the eye? "What will you show that you will order? Perhaps evil.
8. Lady Kosa, lady's Sust is slanted. Renovate that slanted One. Than you will have a good life. Is Ponta alone slanting for Lady? Eye of God, now this lonely substance is small, but the God's Sust is great.
9. Conscientious Kosa, do not slant one eye. Our Lady believes in the Eye and is bleating to Baby God.
10. Why are now only the Kazars in the eye of the Eye? You female dog, conscientiously, you told that slanting. Why is that which you are asking not slanted? Relic, show the God's Eye and the holy order. Koza, now you are slanting Koza's conscience.
11. The lady's Sust said, "So what, she renovated what Koza had." Again Koza is thinking on the slant. One is slanted, and the place is of little freedom. One Eye and also freedom. Is that what you want? Why are you guarding this slant for Ponta?
12. You renewed Eye's religion and are now consecrating the little One on the slant. Conscientious Koza make holy bleat for holy Slant. Your goal hides your mind. Why are you bleating this one order? Why are you telling to Sust where is God's?
13. Why? This is not one Eye but pigs asking us? You have one eye, but your mind is slanted. Son, does your mother frighten you? Do you have that which Eye of God will order? Prick out the slanted one. You said, you have only one. You should ask for Koza's order.

14. "I am telling new substance." Lady, are you asking? Place in your mind the mind of Boy God. Carry your demand, but remember what was God's under Ora.

Page 44R

1. Why is the renovation of Eye something? Why are you believing in this? Do you have there only one truth for Medians? Today, you are still a baby, so is the mind of God.
2. Where are you looking for one sorrowful eye? Also, you are carrying the dull mind of Sust. Is this the essence of the slanted eye that Miss is writing?
3. Now you are not so great. For this one, you organized a small place and God's Eye. You have the place; then why are you in grief.
4. This essence of miss is dying. You may write the essence and state that the slanted Eye is evil.
5. What will your mind now renovate? If you have the conscience, then you should ask the world. You will meet one Eye of God, which is not ours.
6. "I alone renovated one religion for Sust." Are you writing from memory? What you are writing for Khazars; it frightens the conscience.
7. Conscientious one, where are you looking for your mind? You renovated just one conscience. Evil, will you tell this to Sust?
8. Is this your highest baby everyday makes terror for highest Miss? Miss, you are now teaching Ora. One baby lives, frightening your essence.
9. What did you say? You will ask baby Eye for advice. Is that your conscience that writes? The conscience writes and calls for advice.
10. You have dull religious advice. You have your conscience, but the essence of freedom you will greet. You will greet but by will of evil Koza.
11. "Renovation of Sust." Are you asking this? This you should bleat.

1. Why does Eye care for Rus? Why will you not take back the baby goat? Why do you need the baby goat now? "I will prick out Ora's mind." But you are wishing new sorrow for Ora. Why is this great mind of Relics not slanted?
2. Will you release this Slanted? Lady, really, you are not hiding the Slanted? The Khazars do not respect Lady's child. But you are telling anew and enjoying. That you are telling, and, in a slanted way, you are demanding that.
3. Why are you bleating the crooked resolution? Your conscience and your mind are empty; that is why you enjoy being crooked. Miss, do not slant the God's essence. You may slant your mind but guard the eye.
4. The Eye slants more than one substance. Miss, where do you want this one? Miss, you are idle and slanted. Lady, now you are asking for the sacred, but you also have evil.
5. You are telling, "The holy religion was by order, and you did not hide the place." Empty is your saying, and idle is your heaven.
6. You issued this slanted orders. The holy one does not hide one order. Perhaps you should welcome one past that is not slanted. What did you have after Eye? Are you carrying the past and religion of Eye to Baby God?
7. "The one order from Sust will tell the substance." Perhaps you are bleating on order? What he orders, he will ruin. That is why you have evil. Really, the Sust is from God? Then what are you fighting for?
8. Do you understand that now the Eye is falling down? Your mind on order will contain new slanting. By order, Koza will tell us: Is the Eye of God telling us one thing, but at night is fighting for his goal?
9. Why, in slanted way, are you asking for freedom and God's religion?
10. I believe you that you are fighting. You are fighting for Khazars' past, and you will show that Eye which used to be Khazars'. Lady, what is this? Is that what you are bleating?

The young Lady's truth is; what Lady is slanting all this you are measuriy.

11. Perhaps this one you should measure without Ora. Why do you have slanted mind for mister? "You are fighting for one new." Are you saying this emptiness and slantness? Tell me that this one is not idle.
12. Do not slant the rear mind. The Khazars do not respect conscientious Koza. This God's goal of Lady Koza is idle in heaven. Why did you renovate God's religion from the eye of Baby God?
13. "The Eye will issue one order." What will he order? Do we ask for an order? Lady and miss told this news to Mr. Koza. Really, your mind is not slanted? Miss, why are you evil? Are you not Khazars from evilful evil?
14. On order today, you are slanting the Eye of Baby God. Today you are saying, "Mr. had the Eye." You had, then returned to Ponta. We are ordering you to think. Why are you aiming your mind into evil?
15. Really, the Eye has the knife? Perhaps this freedom frighten you? Does the Khazars' slanted one frighten you? Your holy One is not enough for Khazars. What have you?
16. Lovely Mania of God, lovely are your wishes, but, miss, where are you organizing that which is holy?

Page 58R

1. You will tow along this religion. Are you writing this again? Why are you writing this nude religion? Tell me, Is this freedom annoying you? You had one. Why are you forsaking? Was it evil for your Eye?
2. "The One Eye was for ages." Are you asking Ora? Lovely Lady is fighting. You should conquer what is nude, the sting of Sust and the misery of Sust. Lovely is the diapered sting.
3. Eye, that you will not tell. Koza, perhaps you did love the evil? What for the evil? Will you inform the steppe of this? What were you? Were you roaming alone?

4. The Eye's one religion in freedom is fighting for that which is God's and for one past in evil. One nude writes this nakedness for Eye. Why are you renovating this evil? Does the nude Eye restore the nude evil?
5. Is this religion? The Eye in God's name is badly cursing. What will you be? Why are you fighting in faith the past grief? Are you fighting Rus because of your grief? You told Sust naked story and made evil intimidations.
6. Miss, what do you believe? Why do you wish to intimidate the people of Rus? What are you restoring for Rus? There was a place, and the Eye lived in religion. Perhaps you are telling the truth from the evil place?
7. Where in the freedom are you obscuring that which is God's. The nude Eye again is evil. Is the one that is free sore? You are making naked bleat to Sust; "The palace is ours'." You should rebuild just the one you wrote.
8. "Today I replaced one past." You have the freedom of Eye, and you are writing the past religion for Eye. Really, you are writing for ages to come? You are writing new for Sust, but what are you caring for? Your life was slanted naked and evil.
9. One God's freedom you will have, and for Sust a new Eye of God. Is that you who fights for God's misery for Rus? You have only one Eye of God, which you acquire in evil.
10. Did the ghost and evil mind live? Miss now you are poor and alone. Why are you measuring the slanted past? Why were you living evil in heaven? Holy and beautiful, why are you not spirit?
11. Why are you bleating this? Holinesses of nude evil was doing in devotion. For what are you living? What did you love? You said your religion will cut down the Ora's.
12. "I am fighting again. I am fighting in freedom for the Eye's past." Why did you destroyed the past? You diapered the Eye's past and said you are judging our freedom. Because you made the slanting and you are fighting for it.
13. The Sust is struggling downhill, but you renewed intimidation. The substance is free, naked Lady. Again, we defeated

Kosu (Slant). With honor, dear, you should retreat.

14. You and the Baby God are made from one and the same evil. God's Ponta is devastating this steppe for baby goat to the nudeness. Your truth lived; you were living nude, and you degraded freedom.
15. "There was one God's Eye for Ora." Is that the highest God's evil? Kosa, little by little, forsake this slanted one.
16. For what and why, miss, is that fighting now? For what reason are you carrying one rear conscience? Why is the slanted Eye from heaven? So will you forsake this highest diapered blunder?
17. Take back this one freedom and leave your conscience there. Koza is living, the truth was alive, and the Eye exists on the slant. You are consecrating the Eye's past for the steppe, but where you are fighting, you will forsake.
18. For the Khazars, you renewed the misery, and on freedom you made a curse. "By God's will, you will live forever." Now you will dance to the he-goat. This will heal your goal that was and you who were.
19. "You will replace Eye that was." Conscientious One, did you break that? "The holy Eye was, and you are fighting for his place." You also were lying down for one. Where? You were there and lost your mind.
20. This is one new question. "Freedom for miss." Today freedom is one, lovely and God's. You were living not nude, but your Eye was slanted. Do you have that which nude is fighting for? Maybe you should bellow from madness.
21. So far you understand; then will you stop this one religion that is not God's? You are carrying, but his conscience is evil. You said, you are living and writing. Now you made a mistake. The freedom is free, but where are you?
22. Eye, just tell us. In substance, are you fighting in freedom for the Eye's past? Now you are in age, and so is your freedom. Where were you? Tell, why are you evil? Where did you have the suffering, in the nude?
23. You are bleating one past freedom. What is the reason that you believe in nakedness? You should say, "The holy nude was in misery." Where will you great that which was?

24. For what is the Baby God evil? Why are you hating? Lady, you are fighting not for that. You are fighting for Ponta's place.
25. "You are fighting." Darling miss, are you nude again? Why are you dragging the past misery to Ora? Miserable one, you were living in Ora Kiev.
26. Why are you fighting alone and alone enjoying? You will have more misery. To whom do you and Baby God belong? Why did you renew that which belongs to God? Are you looking for God's, and what is peeping into your eye?
27. "You will siege Ora's towns." Did you defeat now? Mania, you should fight for that which you are writing. What there was, it was Lady's misery. Lady, in this world, you are fighting for evil misery.
28. Present one you got up there. Now you have sore eye and baby. "The past Eye lived," you wrote. Where are you now peeping into one? You loved the crook, and now you are making lovely bleating.
29. Lady, are you measuring the past religion in the eye? Where is the small freedom now? You said you have and again is evil. In your religion you are measuring nude Eye in the eye. Naked Lady, where were you carting the nude?
30. For Sust, you are measuring this religion and evil scepter. Holy One, you are measuring slanted past. Perhaps now Koza will tell us; did you degrade this freedom and writing? Why are you frightened?
31. Did you alone diaper the Eye? Why from God? You made pregnant your religion, and, in freedom, you are fighting not for that freedom. What are you measuring in freedom? In freedom, you also had the holy Eye.
32. Pious of God, do you have a complete past? Why are you slanting the past? Are you consecrating for Khazars the nude? Therefore, slowly forsake the slanted nude.
33. Where is your mind carrying this nonsense? You said you were holy and young and did not know much. Again, to Ora, you are bleating for questions. Holy One, forsake the holy slanted misery.
34. In freedom, the judgmnt is one. Do you remember ours?

The Eye was baby, but it was you who guided the naked one. You were dragging this holy slanted nude. Is that all what you had, then why did you wheeled?

35. Where are you organizing for this one Eye in freedom? You are consecrating your religion and constantly measuring the past. You are asking for freedom, but, in freedom, you are fighting God's. You alone renewed this emptiness because you are mad.
36. "The God's child will renew the past." Say that you are the one who consecrated this idelness. Take this back again; you are making a wrong fight.
37. Why do you wish that new one for Ora? Tell me, does the freedom burn you? Why freedom? Write that you were slanted. Where did you diaper this freedom? Is that why the God's given freedom bothers the evil?
38. Where is your one new soul? Is it just in you? Where will you renew that which you are carrying? Miserable substance you are wishing for people. Mother of God, the Sust is small and nude.
39. Eye, what did you restore? Tell, what had you? In your camp, freedom is small. You are asking for one slavery. This holy freedom of yours was not bad, and the past Eye in evil.
40. Mania, this is enough, take and leave without quarrel. What do you say, Slant (Kosa)? In addition to that one, you will leave behind the heads of your government. This also you will leave, the camp of evil debt.
41. Slowly, the Eye will be greated by the past, where there are God's clans. Miss, you were here more than enough.

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Khozar does the Khozars' way. He hides what is not slanted The freedom is falling. The mind will become slanted. What you believe, what you want, the Eye will show where the trust was.

1. Why now the Eye's freedom is guarded by the sting, and the holy freedom of miss is spotlighted by Lady Kosa? Lady Kosa spotlighting the slanted, but it is Lady's. This freedom is slanted, but that you won't.
2. You organized this religion in the Eye's way, and this is the one you are carrying. Conscientiously, you are slanting the conscience of God, but the holy religion will be slanted by holy Baby God. Lady, what are you carrying, and where were you?
3. Conscientious on the slant conscience of God, do not slant this one. In the slanted way, you had the One, and that idle One you are carrying. Consecrated on the slant, you had the slanted place, and now you will have evil.
4. You were thinking by slanted Kosa's mouth, and now you are bleating from your conscience. From now on, for whom are you slanting the God's Eye? You are cherishing today, the Eye of God, and for One in freedom the freedom for Little mister.
5. Piously, you are bleating this freedom for one Mr. Kosa (Slant). You renewed, but why on the slant? Lady Kosa, lovely is your bleat. You are consecrating this freedom and the past of Lady Kosa.
6. Miss, where is your goal? Where is the little God's? Freedom and conscience you are bleating for One. What was Holy and God's, today is slanted. Do not slant the conscience on advice of Mr. Kosa.
7. From now on, the holy mind of Kosa (Slant) is slanted, and the small single conscience is crooked. The one conscience of God is idle, but holiness is bleating this. Though, mister is slanted but lovely.
8. Do not slant the God's conscience from top to bottom. Lady Kosa is consecrating the God's one on the slant. Miss Kosa, today you are consecrating this freedom for Koza, but it is a small one.
9. "The Kosa has conscience." Son, what are you bleating? Today, the holy slanted One herself is laughing. Where is

- the one God's place? You are bleating small advice.
10. Miss Kosa's Eye of God is beautifully carrying this freedom and religion. But, miss, where? The slanted one can not be asked. Here is the freedom of Miss Kosa and God's conscience.
 11. "Koza, today is holy." But, miss? But, miss today consecrated this Eye for holy Mr. Kosa (Slant), and you are fighting for that which is holy. Miss, you have the holy One and live with love.
 12. "The conscience of Baby God alone is in freedom." Conscientiously crooked conscience the Holy One has for Baby God. You have one crooked conscience, the Eye's past and little Mr.
 13. Lady's Eye of God alone and on the slant is making this holy bleat. You consecrated on the slant, and that holy one you have. Lady Kosa, do not fight for this God's freedom.
 14. Why are you yourself not slanted? The Baby God wrote one order to Ora. "The Lady's Eye of God will help." Holy One, will you order this?
 15. "God's holy Lady Kosa has one new joy." Lady Kosa makes beautiful holy slanted bleat. Lady, you are consecrating this freedom on the slant.
 16. For whom lives Eye's freedom and one religion? Why are you carrying Lady's naked face? This one, not now, is written with the fork.
 17. Now you should not slant the news and advice. Did you have one slanted by yourself? You said, "From now on, Eye will fight." Lady Kosa, do you trust the mosquito (*komaru*)?
 18. Kosa's advice will slant the conscience. You should relinquish the God's advice. Lady Kosa, bleat what is holy.
 19. Lady Kosa, did you give the advice to Baby God? Are you wishing one not slanted? Conscientious Kosa, make the holy bleat.
 20. The freedom of Miss is carrying conscience and advice for Baby God. Miss, your freedom is crooked. You are destroying Ora's era in madness.

21. Miss, where are you bleating the holy God's freedom? Today's advice and past conscience are crooked.
22. "I am carrying holy God's demand." Where do you want this freedom for Baby God? Remember, you destroyed.
23. Holy Baby God, you have this holy demand, but your conscience is slanted. Contagious conscience has slanted advice.
24. "Here the Baby God's religion renewed the freedom." Miss, you acquired this religion, but why, for your son, are you taking the God's Eye?
25. "For little Mr. Eye of God." Is that is the freedom that you are bleating? Mania, your conscience is slanted. "Where I am fighting, I have good life." Miss, what are you saying?
26. Lady, you are slanting on the slant what is holy and God's. Lady, do you want this slanting? You are giving God's advice; you are consecrating that which belongs to God and Mister is asking—do you have slaves?
27. Where do you have this freedom? You and the one from God spoiled on the slant the holy Baby God. Holy God's, Lady's God's Eye is only degrading himself.
28. Do not slant your one eye. Why are you spoiling the conscience of Baby God? Lady Kosa, the Eye prefers the stick (spanking). Lovely miss, you are making holy bleat and only wishing what is holy.
29. Why does miss's Baby God have this freedom? Are you bleating the holy conscience to Baby God? Miss, you will bleat but on order.
30. Why are you slanting the present freedom? Are you slanting for your own? You will relinquish God's advice and this freedom of ours. But why does God want this one order?
31. Lovely miss's one Baby God can not be asked. As one from God, you have lovely Sus. Koza, you have one but from God.
32. For whom lives the freedom of Mania Koza? You and God's want one thing today. God's conscience for One Slant. You should be ashamed.
33. Miss, did you guide this one God's Eye? Conscientious

- Kosa, did you have the conscience? The Baby God burning what belongs to Ora. How do you measure this freedom?
34. Holy One, your conscience is making slanted bleat. What is holy you are bleating to holy Mr. Kosa. Advice you have, but you wished you had.
 35. Miss Kosa, freedom to Miss's eye. You want conscience, you bleat conscience, and, conscientiously, for the Eye, you want Ora.
 36. You have one son. Lady, why slanted? Is the will of Kosa's mind aiming to be pious (holy). Miss, but your desire is crooked.
 37. "The God's holy lady will give." But Lady is fighting for the Eye that was. "After Ora will give destiny and freedom." You will give God's suffering.
 38. The God's Eye today is burning, but why ours? What was he enslaving? Whom Eye is fighting? Eye of God, this place is ours.
 39. This one thing you have; the Eye's past and era of rears freedom. Where was Eye's scepter? Why is the eye of Baby God measuring the scepter of Eye?
 40. Eye is fighting miracles, and the sceptre will give joy.

These two phrases appear on the side of this page.

Why on the slant?

Did you have the God's place?

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1. What do you understand, Koza? There is no place for Koza. Eye of God, why is it not ours that you renovated? Eye's past began freedom, but the God-given freedom and Ora he is fighting.
2. Where you are fighting, one can see the freedom. Where there is one religion, there is one slavery. Is that what you renew in freedom? Is that you who in freedom renewed that

freedom? The question of freedom—did you ask people of Rus?

3. The Lady's Eye believes, and, like this, you wrote. Are you in freedom asking for freedom? "The religion wants confirmation, and today you will tell this holy religion to the people of Rus."
4. Holy One, you did not renovate this religion but the essence of miss's will. Tell, Koza, does the Eye of God ask for freedom? This you just renewed, and now you are asking for God's Eye.
5. Is that you, Eye of God, the Highest miss, who is consecrating Eye's religion? Really, in religion, you were consecrated the highest, and you are creating in freedom one slavery?
6. "I am carrying the inquest." You renewed your inquest in freedom. Holy One, you are carrying emptiness in freedom. You are asking in freedom for freedom. That you have. Perhaps it frightens you?
7. Why, do you want for mister this holy, slanted freedom? Do you want this goal and slanted freedom? "This holy freedom is consecrating freedom." Great Holiness, did you say this?
8. Miss, where do you have this? "Conscience of freedom from now on wants Eye of God." Free conscience you should welcome in freedom.
9. What are you believing today? Why do you believe in slavery? You are not carrying that which you had in freedom and asking from us. Really, in freedom of your religion, you diapered this? Pigs, you are carrying empty essence into Rus.
10. There, where do you want one slavery, that one is not ours. Holy Young Mania, miss's heavenly freedom of Eye is falling. Why do you have evil God's Eye for mister?
11. Eye of God, you should tell us but do not carry. Mister is asking us, "Do you have Eye's religion and one freedom for Eye." I am telling you, I do not have. You are carrying there, where they who belong to god are fornicating.
12. Our world does not ask for miss's heaven. You are carrying

inquest of darkness. You have your reality and live without Ora. Tell me, Koza, do you have questions? *In the middle of paragraph:* Why do you want oak's soul?

13. You organized and have emptiness in heaven.
14. You renewed your substance, but your goal is slavery. You are inquiring in heaven, you said, and you will renovate the Eye's past and new substance for Ora. Miss, you are looking for Eye, but for religion you are fighting.
15. Young Mania, you are darkening in dark Ora. Do you have that Eye of God? Where did you renovate that? Are you now God's lover? Where is your naked mind?
16. Holy One, what you have is not new. There will be holy suffering for you. You are giving advice, but where are you measuring. The One in the past did not give you joy?
17. You are writing the essence only for Baby God; that is why you have the empty slanted heaven. Eye of God, do you believe in this? You have that, and that one you will have.
18. This you should answer. Where is your freedom? Is the naked religion that you have now evil?

VIII

THE KHAZARS

In the history of Eastern European countries, one can find a very skimpy account of historical fact, between the sixth and tenth century A.D. Namely, about the Khazars. Out of all the nations that existed in the past, the Khazars are the most evasive nation in history, that is, considering the time of their existence. There are not many books that devote space to the Khazars and their past. The books that do exist do not tell much of the Khazars' origin and even less of their language. It seems that the Khazars appeared from nowhere on to the historical stage around the sixth century A.D. and disappeared to an unknown destination around the tenth century A.D. In spite of the fact that the Khazars were people of commerce and of the Jewish faith, during the four centuries of their existence, they left behind no written history of themselves. All the information that has come to us is mainly from the Arabic, Byzantine, and very, very skimpy East European histories.

In the past, I had heard and read that such a nation existed, but up to now I did not pay much attention. The deciphered Voynich manuscript forced me to find out more about their past. Who were they? Why did they not leave any information of their past?

The *Encyclopaedia Britannica*, in Volume V, page 788, of Micropaedia gives the following information:

The Khazars were a confederation of Turkic and Iranian tribes that established a major commercial empire in the second half of the 6th century, covering the southeast section of modern European Russia. Although there is doubt concerning the origin of the term Khazar and the early history of the Khazar people, it is fairly certain that they were located in the northern Caucasus region and were part of the empire of the Turkestan Turks. The Khazars were in contact with the Persians in the mid-6th century and aided the Byzantine emperor Heraclius (reigned 610—641) in his campaign against the Persians.*

The Khazars were very influential around 8th century A.D. because both Byzantine Justinian II (704) and Constantine V (732) had Khazar's wife. In 10th century A.D. the ruler of Rus Sviatoslav launched a campaign against the Kazars and destroyed their Capitol Itil and the Forts Samandar and Sarkil. This crushed the Khazars' power.

In other words, once the Khazars' towns were crushed by Sviatoslav, the ruler of Rus, the Khazar nation, with its language, ceased to exist. How is this possible? He, the ruler of Rus, only destroyed the armed fortifications, not the whole population. Even the history of Rus omits the fact of what had befallen the Khazar nation. So far, no one has come up with a reasonable explanation, but many have tried to suggest what has happened to them.

The *History of the Jewish Kazars* by D. M. Dunlop is the most comprehensive source of information I have ever read. Out of all the books that exist on the Khazars' history, D. M. Dunlop's contains the most complete research on this subject. He reviewed all available sources and made the most logical conclusions that could be made. But, again, neither he nor any other historian established positive prove of the Khazars' origin and language.

*From "Khazars" in *Encyclopaedia Britannica*, 15th edition (1974) V:788

As far as the time of the Khazars' appearance in this world, it is accepted as the sixth century A.D. All other sources that have suggested the existence of the Khazars at the time of Alexander and earlier, during the time of Cyrus (Key Khusraw), were rejected. All historians suggest that the Khazars were of Turkic origin. Therefore, it seems, the conclusion was based on the fact that the Khazars could not exist before the sixth century A.D. because the Turks did not exist. Thus, the mystery of the Khazars was brought out into the open, but no one positively proved who they were.

The meaning of the name Khazars also gives a problem to the historians. There are many different spellings of Khazars. It depends on which part of the world or nationality recorded the name "Khazar." All this adds up to the confusion of the meaning. Nevertheless, in the final analysis, the Slavic origin was rejected. According to history, the conclusion was logical because the Slavs did not live on the territory at that time when the Khazar nation was conceived. Thus, a majority of the historians who wrote about the Khazars agreed that the meaning of the name is; Khazar = Nomad. But no one gives thought to how the name "Nomad" applies to a commercial nation, as were the Khazars of that time.

The fate of the Khazars is also not clear. They came into existence as a nation under the most mysterious circumstances, became a great commercial nation, and then vanished. But not all of them have vanished. According to many writers, including D. M. Dunlop, some of the Khazar survivors organized the present Hungarian state or settled in Europe and are known as European Jews.

I am not a historian; therefore, it is difficult for me to understand how a nation can jump from one place and appear in another. However, I do agree with the historians that once the nation is born, it can not vanish unless all the people that speak the language are exterminated. But one Hitler in this century is enough. Therefore, it was concluded that the Khazars survived as East European Jews. However, this conclusion would be logical if the Khazars were of Slavic origin.

Up to the tenth century A.D., the Khazars were the ruling class in Rus. In the tenth century, the Rus accepted Christianity, and, obviously, the government changed. But according to some historians, the Khazars lived in Rus up to the twelfth century A.D. The transition from Khazar to Christianized government in Rus went very smoothly. The only conflict between Khazars and Sviatoslav of Rus is recorded; it took place in the tenth century A.D. Since then, history does not mention any conflicts between Khazars or even about them. Now let's reason how this might happen.

The Khazars were of Jewish religion; hence, it would be naive to assume that the new government tolerated the Jewish religion and more so the ruling class of Khazars. Thus, as a custom, the ruling Khazar class had to run away. Because the Khazars were people of commerce, the first wave of emigrants probably were the Khazar elite, who had money or were well educated. They were probably welcomed by many countries in the world. For the same reason, it would be naive to assume that all were rich and ran away. Many of them either did not have means or did not sense oncoming danger, and stayed behind on their farms or businesses. Obviously, the new government did not trust the Khazars, and, as a result, "the pressure—was on" to become Christians or be killed. But, with time, everything changes; so it is with persecution. The remaining Khazars who could not run away and refused to become Christians were left in peace to practice their religion.

If the Khazars were of Turkic origin, once the persecution stopped, there was no threat to them or their religion. They would continue to use their native Turkic language; therefore, the danger of assimilation with the native population would be more difficult. But, evidently, it was not the case. With time, it became evident that they needed a separate language as a means of isolation and preservation of their own beliefs. So the new language was created, which, up to the present day, is known as Yiddish. By creating a new language, they got a new identity that helped them, not only in the place of origin, but all over the world, to survive and preserve the religion of their forefathers.

There can not be another explanation; otherwise, the European Jews would speak Hebrew if they were from Palestine or Turkic if they were of Turkic origin. After all, the Khazars were people of commerce; therefore, in 400 years, if they did nothing, at least they improved their language.

The above explanation is based on the premise that the European Jews are of Khazar origin. I believe it is logical because it explains not only origin but also why the European Jews needed the Yiddish language as well. But, for some reason, the historians overlooked the language, or, I may say, the need of language for the Khazar survivors. While many agreed that the Khazars were of Turkic origin and later on became European Jews, they completely overlooked why the Khazars (European Jews) created a new language for themselves. If they were of Turkic origin and, as history suggests, people of commerce, then the Turkish language would serve them well. The commercial language is always a developed language. In addition to that, the place where the majority of the Jews (Khazars) settled are Slavic countries; therefore, the native (Slavic) languages were not threatening the assimilation with local population. If they were from Palestine, then the Hebrew language would be in use not only in prayers but also in everyday conversation. But, again, it did not happen. There was a need for a different language as a tool of survival while living among the Slavic population.

There is some truth to the fact that the European Jews could be the survivors of the Khazars as the historians suggest. But the historians based their conclusion on the circumstantial data that the Khazars were a nation. In the Voynich manuscript, Ora fought against the Khazars. But the Khazars were considered to be a religious group of the same nationality as Ora, the Rus'ins.

The Ora side accused the Khazars of faulty religious concepts but never that they were not Rus'ins. In fact, in many places in the manuscript, Ora complained that Miss Mania and her son Baby God are destroying "what used to be ours." Or, "Do not destroy the place where you will live." It was a lengthy war. The war started when the son of Miss Mania Koza, Sust, was in diapers and continued until he grew up and fought, him-

self. No wonder that the bitterness and name calling were in order.

The Ora side called them many different names, like:

Moschi—religious relics

Moshky—tiny flies

Or the son of Miss Mania Koza was called “komar” = mosquito. Out of much names calling, only one name, “Kosa,” was probably most descriptive of the bitterness; hence, it became popular and, as a result, found its way into the history of many nations.

In the Ukrainian language, there are many meanings for the word “Kosa,” namely:

(female gender) *Kosa*—scythe, plait, tress, braid

(miscellaneous gender) *Kosyj*—oblique, slanting, sloping, side, long, skew, skew-eyed, squinting

But Kosa = Scythe, is an implement; therefore, one who uses it will be known as “Kosar,” which means; mover reaper, scythman, cropper, hay maker

The plural form for the word “Kosar” is “Kosari.” Hence, the name Kosari was the original name given to the opposite side by Ora. The name nicely describes the bitterness of war, as is stated in Voynich manuscript. What is the nickname for Ora given by Khazars I do not know, but I think both sides slanted each other’s objectives. No wonder that the word kosa = scythe is associated with death, usually depicted as an old woman with a scythe in her hands. It is considered a myth, but as it looks, it seems it was reality. In the Voynich manuscript, the Ora begs Miss Mania Koza not to kill and burn. But the killing was Miss Mania’s only means to victory; hence, she became known as Kosa and those who fought for her idea, “Kosari.”

I can not help to wonder how the Communist regime, with their leader Stalin, will be depicted in the future. Obviously, he will not be painted as an angel but some sort of old devil with big frightening mustaches holding a sickle or hammer in each

hand. I am sure he will not be painted as a devil with horns; they are already reserved for the name Koza = goat.

Now there is another question that had to be answered. The name Khazar, which I also used in my translation instead of Kosari or Kozyri, in history, is always associated with the name of a country and, hence, nation. In the Voynich manuscript, the Ora refers to the Khazars as a group of people, but the reference is always directed to believers of Oko (Eye) and his ideology. Even the Khazars' objective was to liberate Rus from Ora religion or ideology and introduce renovated religion of Eye. All this suggests is that the name Khazars = Kosari at that time had the meaning of a member of a religious group but not as a nation. The same is true for Ora and his followers Orjany = Aryans. Both of them pretended to be rightful rulers of Rus and fought for liberation rather than for enslavement.

Let me give an example from the history of World War I; it seems to me that it has a close resemblance to the war in the Voynich manuscript.

In 1917, there was revolution in Russia. The two main fractions of Russians were known as Bolsheviks and Mensheviks. There were many more Russian and nationalistic parties that were known either by their leader's name or by nationality. But I do not wish to confuse the issue with many names; therefore, I will consider only the two above-mentioned names. The two names become so popular in history that even the meaning of their names can be found in American dictionaries.

When the fight was on between Bolsheviks and Mensheviks, one could read the news that today the Bolsheviks won a victory over the Mensheviks or vice versa. At the end, the Bolsheviks were victorious. History clearly shows that the victory belonged to the Bolsheviks. The Mensheviks lost. Let's assume that by natural disaster or political design the true account of this historical period is destroyed and only a few fragments of newspaper or books survive. The future generation, let's say 2,000 years from now, will find the fragmentary account and, of course, will decode, as we do now. Obviously, the names Bolsheviks and Mensheviks would stand for a group of people, hence, the

party names would become names of nations. The historians would take over and try to fit the existence of Bolsheviks and Mensheviks in some spot in the world. Let's say that the geographical location was correctly assigned. But the fact at that time would be that the territory that was occupied 2,000 years ago by Bolsheviks now have different people—Russians. How the future generation would cope with such a problem I do not know.

But, in our time, such a dilemma was solved easily. If the people in the future would use the same method, the history would be written as follows:

The Menshevik nation, which came from an unknown place by the sea, tried to conquer the Bolsheviks. The Bolsheviks fought the Mensheviks for three years and finally repelled the attack and put an end to the Menshevik nation. From that time on, the Mensheviks and their language vanished. The Bolsheviks rebuilt their country after the war and became a strong nation. All the world was trembling before their strength and brutality.

Now, to fit the present nation of Russians into the same territorial spot, history had to give some account. The account probably would be like this. With time, wandering tribes of Russians overran the great and strong nation of Bolsheviks and conquered the present territory. The fate of the Bolshevik remnants is unknown. It is almost certain that they had been forced to migrate to Asia, conquered the people there, mixed with the local population, and now they are known as such.

But that is not all. Some future linguist will try to find what language the Bolsheviks and Mensheviks spoke. Here again, the conclusion will be that the languages are lost as far as the Menshevik nation is concerned. The surviving remnants of Bolsheviks accepted the language of the local population, which they conquered in Asia, and now they are using the language—that, of course, would, have been assigned to them. Obviously, they could not speak Russian. The Russians are latecomers to this territory and probably did not exist at the time the Bolsheviks and Mensheviks were fighting.

The above account seems to be fiction. But it is not. The

history of past civilizations shows how many nations and languages vanished. The classical theory of migration, due to lack of other explanations accounts for some of them, but the majority just vanished. It is not quite sixty years since the revolution, but how many remember who the Bolsheviks and Mensheviks were? Of course, we know or can find out who they were. But the future could be as dark as our past. The Bolsheviks and Mensheviks were not nations. They were parties from the same nation and used the same language, Russian. But the written word suggests that they were nations. Because "American victory" refers to the American nation, so the "Bolshevik victory" can not be understood otherwise but as a nation. After all, the people of the past are always primitive; hence, they could not have parties or political views as we have today or as the people would have in the future.

The above example shows how one can misunderstand the name of a political or religious group and create a new nation by that name. No wonder the linguists have problems with the languages of such nations. As an example, the language of the Khazars.

Although some documents showed that the name Khazar was known in 3 to 4 B.C., this was disregarded on the assumption that the Khazars were a nation rather than a group of people who tried to spread ideology of their own God. Once the historians assumed that the Khazars were a nation and of Turkic origin, they, as a nation, could not have existed before Christ because the Turks did not exist. This was a logical conclusion for the assumption. The word Khazar appeared again on the world stage around the sixth century A.D. This time, they were victorious; hence, no one would dare call them Kosari. Even when they heard their previous name Kosari, they probably corrected them to say that they are Kozyri = Trumps. Yes, they were, This time, the cards were in their own hands. They did call the play up to the tenth century A.D. In the tenth century A.D., Rus was Christianized, and the name Khazar faded away without a fight. Why?

In 1140 A.D., Jehudah Halevi wrote a book on conversion

of Khazars to Judaism, *The Khazars*. The name Khazars is given as "Cusari," or, in some books, "Kuzri." Because the Hebrew alphabet consists only of consonants, the vowels had to be added by the reader; therefore, the translated word "Cusri" can be read Cosari = Kosari and Kuzri = Kozyri. Which one is correct, I do not know, but it would be worthwhile to make some comment as to why the word Cosri = Kosari was used by Halevi.

The word Kosari, derived as above is obviously a nickname given to Eye's coreligionist. If the Khazars were of Jewish religion, then it is unlikely that Halevi would use the name Kosari. This name was made by Ora coreligionists to offend the followers of Eye religion. Obviously, Halevi knew the meaning of the word Kosari; therefore, one can assume that the meaning of the past history at that time was not completely lost. He questioned the Khazar (Kosar) chief Joseph of his past ancestors. Why? Were there two religions? Or maybe his ancestors left the Jewish religion, and he decided to return to the old religion. Whatever the case may be, it seems to be certain that, at that time, history was not lost.

In view of this, one can question the Khazars' origin of European Jews. First of all, according to the Voynich manuscript, the Khazars religion is in close affinity with Christian religion. Therefore, it is difficult to believe that European Jews are of the Khazar religion. It seems that the knowledge of their origin is lost. But it may not be true.

Until just before World War I, the Russian law forbade Jews to be owners of land in Russia. At one time, it was forbidden to live within the territory of Russia. It seems to be strange because so many Jews can show documents to prove that they come from Russia. Yes, they can show that they come from the Russian Empire but not from Russia, as the Russians consider the territory to be Russia. They come from Byelorussia, Ukraine, and other territories that were part of the Russian empire, but very few from Russia itself. No one came up with a good explanation of why the law was made. I do not think that the law was made due to some prejudice, but I believe that the law was made on some historical facts that the ruling class of Russians remembered.

The nickname for Russians is "Katsap." No one can give a satisfactory explanation of how the Russians got such a nickname. The nickname "Kak-tsap" literally means "as a he-goat" in the Russian language. The Voynich manuscript shows that Koza = she-goat was a leader of the Khazars. It is highly suggestive that the majority of northern Rus (now Rasieja) was of the Khazars religion; hence, they got the name "Kak-tsap = as a he-goat." If the Jews were of Khazar origin or religion, the Russians would not object to Jewish presence on their territory. Because, as the name suggests, they were at one time members of Eye religion (Khazars) themselves. But, for some reason, the Jewish population was restricted to the territory which at the time of a fighting, probably belonged to Ora. Evidently, when the law was made the people did remember the past history. If this is true, then there is a logical question. Who are the European Jews?

Let's return to the ideology of the Khazar religion. The Khazar religion was in close affinity with Christian religion. The only difference is the place where the God's son was born. Then the Jewish ideology would blend very well with the Christian religion if they were of Khazar origin. But it did not. This fact suggests that the European Jews are not of Khazar origin but are probably remnants of Ora (Aryan) religion. It does not mean that they all came from the same nationality. They came from many nationalities but of the same religion. I know many people in the world, including Jews, will dislike this theory. If Hitler did not burn himself his corpse would turn in the grave. It does not matter how distasteful it may be to many, but to me it is more logical than the Khazar origin, that is, religion.

If I am wrong, then let someone correct me and explain who are the European Jews. If the Russians could make laws based on historical past, then it is difficult for me to believe that no one knows who they are. Maybe in the future another unknown document will turn up, and the mystery will be explained.

IX

THE PAST MEMORY

Whatsoever happened in the past, people remember for a long time. At present, such human past experience is known as myth. It seems that all nations, even the smallest tribe, had such historical experiences in the past. With time, the true facts of past happenings slowly faded away due to elapsed time or political necessity. The people adapted themselves to the circumstances and added to the story or took away from it to suit the prevailing demand of time. With time, the end result of true historical fact becomes distorted. Such stories of historical past are known as folk stories or mythology.

The Slavs have their own mythology. After all, all nations do. Why not they? Yet the scientists who try to record the tale of Slavs come up against a "wall." The best summation of this problem is given by Jan Machal, professor of Slavic literature, Bohemian University, Prague, Czechoslovakia, in *The Mythology of All Races*, volume III, page 221."

Since those records of ancient Slavic life which have survived are very superficial, it is not surprising that only scanty and fragmentary knowledge of Slavonic religion has come down to us. The native chronicles, imbued with Christian civilization, dealt shallowly and, it would seem, reluctantly with the life of their pagan ancestors; and while writers

of other nationalities have left much more thorough accounts of the religion of the Slavic people, yet being ignorant of the Slavic dialects and insufficiently familiar with the lives and customs of Slavs, their documents are either very confused or betray a one-sided Classical or Christian point of view.

But not only Jan Machal but many more investigators come to the same conclusion that the tale of the Slavic past cannot be separated from the Christian religion. This can mean:

1. The Slavs, for many years in the past, were exposed to a happening similar to the ideology of the Christian religion
2. Or, the true facts of their past were suppressed by a Christian religion, and all tales of the past were Christianized for political necessity.

It is nothing new; one can easily understand and judge, with quite a safety margin, the past by the present political situation in Slavic countries.

The Eye (Oko)

The symbols of the past religion were so deeply rooted that even the Christian church had to compromise and accept the symbol of the Eye. The symbolic Eye found its way inside and outside orthodox churches. With time, the founders of the Christian religion remembered why the Eye was there and with time removed or just painted another picture over the Eye. It does not matter how well something is hidden either by lack or misfortune; eventually it will be found. So it is with the Eye. From time to time, when the old paint peeled off, and the ancient Eye from under the paint peeped out, no one could explain how the Eye got there or what it means.

In the West, especially in the United States, the Eye found its way on to the one-dollar bill. It shines on top of the pyramid;

that suggests that the Eye is of Egyptian origin rather than the name of a man from the steppes who over 5,000 years ago proclaimed himself to be from God.

To this day, as he claimed, he (Eye) is regarded as on Eye of God. With renovation of the Eye religion, the son of Miss Mania Koza become a new Eye and renewed the imprints of his presence on this world to the present time.

Koza (She-Goat)

Miss Mania Koza was the mother of Sust and the daughter of Lila Koza. They all had been known as from God and probably revered as such in their religion. But to the opposite religion Ora, they were nothing else but a people—Rus'ins. Due to the fight and other animosities, the Ora did not like them and painted them, not as a God's but as a human being with a goat's head. Due to the bloody war, the Koza's name or the picture of her with the goat's head represented fear to the believers of Ora religion. With time, everything connected with Koza's (goat's) name became evil and her war action as a work of devil.

With time came a different ideology, and the people forgot the war and, hence, the true meaning of a goat's head on a human body. But, like the picture of Eye, so it was with the picture of Koza with a goat's head. From time to time, it was discolvered, and someone had to explain the meaning. Either no one remembered what the true meaning of the picture was, or it was chosen to mask the true indentity of them, and they become devils.

But the devil was supposed to be of human form; hence, the goat's head was removed and painted as a human. I was taught that the devil has different and visible marks by which he can be recongized; hence, to show the visible mark, the horns were attached to a human head. Now the devil is a devil as it was taught to be.

It would be naive to think that no one remembered the true meaning of the cartoon depicting a goat's head on a female or

male human body. To the remnants of Eye believers, it was a disgraceful thing that their Gods were pictured as humans with a goat's head. But they could not object but only suffer. With time, they were branded as believers of devils or occultists. As the old generation of Eye believers died out, the new generation continued to practice the religion but, as usual, with less devotion.

Time does not stand still, so it is with history. Around 600 A.D., the Khazars gained power and renewed the old Eye religion and the old leader's name, Koza. Now the other side was branded as devils and occultists. Many of them went underground to practice their religion, but many were converted either willingly or by force to the Khazar religion. For how the people took the religious turmoil, let's take a look at the custom that probably formed during that time and survived almost to the present.

The book *Pre-Christian Beliefs of Ukrainian People* by Metropolitan Ilarion, gives many pre—Christian customs of the Ukrainian people. How the beliefs and customs formed, no one knows for sure, but it survived for many years. In his book, he describes how the people pictured the devil. In short, usually the devil is dark, shaggy, and with a tail. His legs are either goat's, dog's, or hen's. There are always horns on the forehead. As usual, the devil is looking to buy a soul for earthly possession; that is why he walks with a pen and a small knife, which he uses to draw blood for the signature.

Is that not a description of Khazar conversion to the Eye religion renovated by Koza? Probably they did carry a pen to record the names or a knife, which served as a tool of persuasion. Obviously, the one who accepted the religion was regarded as selling his soul to the devil. This shows that the people resisted and the conversion to the Eye religion progressed slowly. No wonder that the description of missionaries or priests of the Eye religion become devils. But this is not the only instant of the past; let me give one more.

In the same book is given the following unexplained custom, which only recently was abandoned. To me, this was the most ridiculous custom of the pre—Christian religion. The Chris-

tian church fought bitterly against this custom but could not wipe it out and had to allow the practice. When I translated the Voinich manuscript, it became clear why the people adhere to the custom.

During Christmas holidays, a caroling group went from house to house singing carols of Christian and pre-Christian origin. With them, they drag along a he-goat and a bear. Many nations have a custom of caroling, but the he-goat and bear are the most ridiculous custom. What does the goat and bear have to do with the Christmas holidays? How can one pair such animals and make sense of such a custom? But the sense was there; that is why the Christian church was powerless to break the custom.

As I explained above, Miss Mania's name was Koza (goat). Her son had the same name. But he also claimed to be the son of God. Evidently, they conceived the holidays and imposed them on the people of Ora religion. The people disliked them but obeyed the state religion—Oko's (Eye's). They did so by starting the above-stated custom. When Rus was Christianized, the time of the Eye celebration happened to be birth of Jesus Christ. The Christian religion has a parallel story with the religion of the Eye, whose leader at the time of renovation was Miss Koza (goat). The people continued to celebrate the Christmas holidays as before; after all, it was at the same time. With them, as before, they continued to drag a he-goat and a bear, singing the old and new Christmas carols. To them, the goat was a symbol of the name Koza, who imposes the holidays.

I'd like to point out that Metropolitan Ilarion stated that the Christian church forbade the custom of caroling but was powerless to fight it and had to give up. Caroling, as he explained, is not a Christian but a pre-Christian custom. But the people refused to give up the custom and continued to carol and to drag the he-goat and bear with them.

To ridicule Miss Mania Koza and her son Sust, who renewed the Eye religion and imposed the holidays, they dragged the goat as a symbol of their name. Now you probably are thinking, What does the bear have to do with it?

I would like to define the meaning of the name Media. In a Slavic languages, Med = honey. Hence; Med-ian = he who is of honey, sweet man or most probably the honey color man. Therefore; Media = the people of honey or honey color. In Ukrainian language, bear = medvid. The meaning of "medvid" is:

med = honey

vid = (from *vida*) knowledge

hence, *med-vid* = honey knower, or one who knows the honey.

When Miss Mania's forces could not win the victory over Ora, she invited the neighboring nation, the Medians, to help her fight Ora. Obviously, she had to make a political or maybe a territorial concession to the Median king, Ponta. The people of Rus disliked not only the concession that she made but the presence of a Median army in Rus. Thus the "med-vid" = bear was dragged along with the he-goat as a symbol of political or religious unity between Media and Koza, the leader of Eye religion who proclaimed her son to be from god.

In addition to the goat and the bear, the caroling party dressed in costumes and wore masks. This probably was done because of the following. The mask signified that they come to practice the new religion on the order of their present government. They were ashamed of doing that; therefore, they covered their faces with masks. As proof, they brought with them the ever-present government of Koza and Median, symbolized by a he-goat and a bear.

This custom suggests that, at one time, a police state existed in Rus. Under such conditions, one could not talk or freely document what was happening to their freedoms and religion. To show the true condition of the dictatorial government, the people invented a way and practiced it every year as a reminder of the past defeat and present conditions under the Koza—Median government.

While such invention of keeping the history alive served its

purpose, it had a short life. With time, the people of Rus forgot the true meaning and purpose of caroling with a goat and a bear. But they kept a once-meaningful purpose by practicing it from generation to generation without knowing why. When Rus was Christianized, the church knew what the custom was all about and forbade the practice. By habit, the people refused to give it up. The Christian church had to yield to the people's custom and, with time, the church forgot about the order. When Metropolitan Ilarion documented this custom, the meaning was not there, hence, he stated "a pagan custom." In essence, it was a clever but primitive way of documenting past history when writing and free speech are forbidden.

In the Voynich manuscript, Ora wrote to Miss Mania Koza, "Where there is one religion, there is one slavery." Time has proven him to be correct. But, etymologically, the word Orjan = Aryan come from the leader's name, Ora; hence, he also left, directly or indirectly, his imprints on this world. Over two thousand years, the name of his followers, Orjan, was alive. This name was used by Hitler to form a pure race of Aryans. The end result is well known. Nothing good came out of it, just evil. Maybe at the time when Ora and Miss Mania were fighting, Miss Mania's ideology was quite different from the ideology stated above, from which the customs were derived. It looks as though she did not implement her idea. Her idea was implemented successfully around 600 A.D. Therefore, it is possible that only her nickname "Kosa" was used, not the ideology for which Miss Mania Koza and her son Baby God Sust were fighting.

(continued from front flap)

the past. The mysterious contents of the Voynich manuscript probably will introduce more mystery to our historical past; therefore, you are invited to examine the new findings from our mysterious past that are given to you for the first time since God knows how many centuries or millenniums ago. This book should present a challenge to you as a reader and to the scholars of language and history. The author had many questions. He answered only a few; the rest of them and many more that you will gain by reading this book will hopefully be answered by someone in the future and shine more light on the mystery of our past.

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